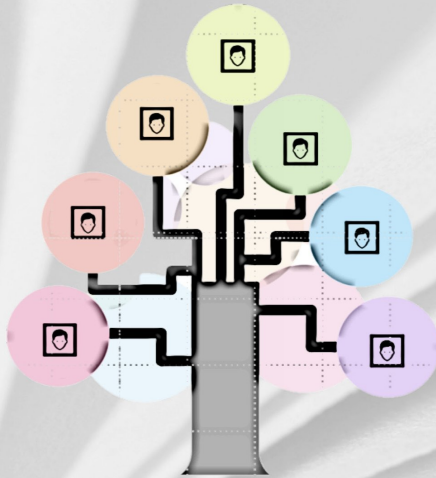


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Genealogy of **Phyang Samba**



Dr. Nawa Raj Subba

i-HAMRO IDEA
Implementing Ideas...

Genealogy of Phyang Samba

Dr. Nawa Raj Subba

Hamro Idea, Biratnagar, Nepal

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ISBN: 978-9937-1-3552-8

Preface

Identifying a community as a component of the global community is essential when researching it from an anthropological perspective. Because of this, the author's "Kirat Limbu Culture-Anthropological Investigation" contained Phyang Samba's genealogy. Phyang Samba family identity is discussed and analyzed in Samba, Sen, Rai, Kirat, Sumer, and Kashi (Khambongba), among other locations. Nonetheless, the text has been revised to simplify the content's depth and importance. The 'Phyang Samba Genealogy' book is designed with the reader who wants to see the genealogy's pattern in mind.

Phyang Samba's identity has been emphasized throughout the text of this book. This genealogy is one of the examples of how an ethnicity is growing. It can be helpful today when the words Kirat, Rai, and Limbu are spoken. The study, however, has its limitations.

Everyone has the right to be proud of their culture and identity. The author apologizes if anyone's sentiments are offended in explaining the questions raised in the study. Although this study was conducted at the request of the Phyang Samba family, no financial support, solicitation, or bias was assumed. The Phyang community has a contribution to family information collection. However, the research work has been made possible by the interest and efforts of the author himself.

Mundhum, species description takes precedence in this investigation. History, archaeology, and linguistics are regarded as foundational fields of anthropology. It analyzes the facts and data from an anthropological standpoint. The sources examined are included in the bibliography. As a result, readers should treat this as an academic study.

I am a freelance writer and researcher. Even though the

contemporary issues related to the community are discussed, they are only presented in a relevant and natural way. The facts and opinions are not deliberately put forward for and against a campaign. Remember, the writer has nothing to do with the interests of any movement, sect, or opinion. This study will help researchers who want to study the culture, history, and behavior of the Kirat Limbu community and those who are curious about the culture of Nepal.

Finally, I would like to express my heartfelt appreciation and gratitude to Aita Raj Phyanghang Samba Hangpang, Taplejung, Dhirendra Phyanghang Samba Hangpang, Taplejung, Man Bahadur Phyanghang Samba Dharan, Sunsari, and Tek Bahadur Limbu Dharan, Sunsari, now The United Kingdom for their contributions to the advancement of this research.

Thank you also to Mohan Chandra Phyanghang Samba Mewa Khola Samba Taplejung, Bhutan, Prem Phyanghang Samba Limbu, Sikkim, Ram Bahadur Phyanghang Samba, Panchthar, Manahang Phyanghang Samba, Sankhuwasabha, and Chandra Phyanghang Samba, Lalitpur. I am expressing my gratitude and appreciation to Kaushal Raj Subba of Lalitpur and Nischal Raj Subba of Biratnagar for their significant contributions.

I want to express my admiration and gratitude to the writers and researchers I mentioned in the bibliography for shedding light on my research work. Thanks.

Dr. Nawa Raj Subba

Biratnagar, Nepal

2023 (2080 VS)

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Acknowledgements

1. Aita Raj Phyang Samba, the initiator of Phyang Samba genealogy (first draft) from Hangpang, Taplejung, Nepal.
2. Man Bahadur Phyang Samba, Dharan, Sunsari, Nepal, who provided Phyang Samba Mundhum manuscripts.
3. Tek Bahadur Phyang Samba, Dharan, Sunsari, now in the UK, a resource person.
4. Mohan Chandra Phyang Samba, Mewa Khola Samba, Taplehung, Nepal, a Phyang Samba resource person.
5. Dharendra Raj Phyang Samba, A key facilitator, Hangpang Athrai, Taplejung, Nepal.
6. Prem Phyang Samba, a resource person from Bhutan.
7. Yog Raj Phyang Samba, a resource person from Sikkim, India.
8. Ram Bahadur Phyang Samba, a resource person from Panchthar, Nepal.
9. Mana Hang Phyang Samba, a resource person from Sankhuwa Sabha, Nepal.
10. Chandra Phyang Samba, a facilitator from Lalitpur, Nepal.
11. Kaushal Raj Subba, an IT facilitator from Mahalaxmi municipality-4, Lalitpur, Nepal.
12. Nischhal Raj Subba, an IT facilitator from Biratnagar-5, Morang, Koshi, Nepal

Introduction of the book

A genealogy is an orderly list of males or fathers, sons or descendants. It has been discovered that genealogy evolves through biological kinship and socio-cultural adaption. As a result, genealogy is the study of a clan's origin, history, and behavior. This ethnic knowledge exposes their mythical and historical past and their social and cultural development.

A family tree is yet another name for a genealogy. However, I discovered a significant distinction between genealogy and family tree. I found an unequal situation to the evolution of a plant's stem and branches, as indicated in the clan family tree. There is also a Misal Bhai, Manas Putra, or adopted brother arrangement among the clan. Even when there is a majority of the hereditary or biological family, including an inclusive element is crucial in any surname, caste, or nation (Samba, Limbu, Rai, Kirat, etc.).

So, there is confusion caused by the term "family tree." People often equate the beginning of their clan to a tree or a branch when they visualize it. It is currently thought that all children with the same last name share the same biological father. To clear up this misunderstanding, the term "genealogy" would seem more fitting than "family tree." However, I used both words throughout the book. The genealogy I have provided is more schematic nomenclature than objective details.

According to history and genealogy, the Phyang family rose to prominence within the Samba family around 300 years ago. Similarly, it is believed that the Samba dynasty connected to Phyang emerged from the Sen Rai community circa 700 years ago.

Sen's ascent can be traced back to the Kirat people thousands of years ago.

That expression serves as a framework for understanding history. Today, we have credible data, evidence, or material about the history of Sen and Kirat. These evidence or documents are dispersed. However, the history and knowledge of the Samba community or the Phyang family have been restricted to a small family. Many of its facts have vanished. The process of determining the lineage of Samba Phyang has been completed here based on the remaining evidence and information. If viewed as a model, many of the circumstances and content conveyed by this genealogy can be utilized in other community studies.

Chapter 1

Introduction

1.1 Introduction to Phyang

Phyang Samba is a Kirat-Sen dynasty community. They are from the Kirat-Sen culture. A Limbu/Rai member of the Kirat Samba family is referred to by the word Phyang.

There is an interesting legend behind the Phyang sub-surname. According to the proverb, the Phyang surname originated from his clothes. The literal meaning of Phyang in the Limbu language is - Jhallari, shaking dress, blooming flower. As his clothes were shaking like Jhallari falls, with that imitative word, his identity Phyang stood still.

On this basis, it can be analyzed that another member of the Samba family also has a surname. According to the writer's inquiry, the derivation of the Phenchangba surname of the Samba family is also founded on this notion. In the Limbu language, Phen means a Dhoti, 'Chang' means a garment, and 'Ba' means a people. Combining these two words, Phenchangba may have been formed

through a person wearing a Dhoti.

Surnames or sub-surnames are formed based on characteristics that are also linked to time, event, and context. In the Samba family, clothes played a role in defining identity. Since the society of that time saw the dress as strange, it must have been given a name to recognize people. The clothing confirms the Mundhumian genesis tale that these Sambas are a clan that climbed the highlands from the southern Madhesh plain.

They reside in Taplejung, Panchthar, Sanshuwasabha, Sunsari, Morang, Jhapa, and Lalitpur. They have spread to Sikkim, Bhutan, Nagaland, and the UK.

However, their native place, Mangena Yak, is the village of Mewa Khola Samba in the Eastern Himalayan district of Taplejung. Where they have Mangena Yak, i.e., Ling Thang Yak, wherever they are, they take the name of Lingthang Yak while praying.

1.2 Introduction to Samba

In its purest form, Samba means priest or chief. According to Thulung (1985), this term is a corruption of Shiva, Saba, a monk or ancestor. This name has been connected to the Sabians, a tribe of Shiva devotees in ancient Persia, according to Persian history (Thulung, 1985; Percy, 1951). In Jammu and Kashmir, Samba is also associated with Samba and Kathua. Currently, Kirat Limbu nouns like Samba and Kathuwa refer to the presence of Kashmiri Limbu. Note that Kashmiri Limbus is still present in the Jammu and Kashmir region, according to a website (Limbu Translation Services, 2002).

Similarly, a relationship has been found between the stone idols found at Sambalol in the Jumla region and the Sunsari Kokaha Baraha region (Oli, 1988). The Samba term is connected to Kokaha Mang and Baraha Mang (gods), according to the archeological data (Subba, 2022).

Kirat Limbu community has about 375 surnames or family names (Limbu People, 2021). One of them is Samba.

According to the assessment, the Samba family has 18 family names. Some words may be duplicates, and others may need to be noticed. Of course, a new study could update the figure.

People could believe that because there are so many Sambas, they all have the same biological father. What should be noted is that within the lineage or genealogy, there are both blood-related brothers and Misalbhair/Manasputra or adopted members.

According to several accounts, Samba's clan include Chongbang, Lunghimba, Phenchhangwa, Phyang, Kaidangba, Mikkendang,

Maden, Tangdappa, Sreng, Mudenchang, Tesyeba, Wetneba, Paksamba, Tumsamba, Leguwa, Sambahang, Tapmaden, and Hinahang Samba (Chongbang, 2009; Samba Mingshra, 2018; Sembu, 2014; Tumbahang, 2011).

So yet, only the Chongbang, Mudenchhong, and Phyang Samba lineages are published. However, according to three genealogical studies, the Chongbang, Lunghimba, Phenchhangwa, Phyang, Kaidangba, Mikkendang, Maden, and Tangdappa are the closest ancestral branches.

1.3 Ling Thang Yak

The ancestral place of the Phyang Samba family is called Mangena Yak. It is located in Samba village in Mewa Khola, which is called Lingthang Yak (Chongbang, 2009).

According to historical and cultural studies, various samba genres originated from Lingthang Yak. Samba's Mangena Yak is the location. As a result, this location is also known as Munatembe of Samba.

Mangena Yak links familial clans and surnames and worships their ancestral gods together. Currently, family members living far away refer to their traditional home as Mangena Yak or Lingthang Yak when performing puja at home. As a result, Lingthang Yak is the Samba family's holy place of worship.

The Mangena Yak of many Samba subclans is Lingthang Yak, located in the Samba settlement of Taplejung Mewa Khola. The Samba family is large and diverse such as Chongbang, Lunghimba, Phenchhangwa, Phyang, Kaidangba Mikkendang, Maden, Tangdappa, and others. They all referred to the Lingthang above Yak as Mangena Yak.

According to folklore, Samba's ancestor Phembunhang's home lies nearby, and the stone he worships is known as Lingthang Yak. The Samba family refers to the stone (Lung in Limbu) as Ling Thang Yak (where Samba grew). The Chongbang Samba genealogy published the stone's historical picture in the book (Chongbang, 2009).

In Samba Village Ward No. 9, a pointed stone sits peacefully in meditation in its original state. From a distance, lovely stone hills

resembling his children may be seen around it. It is the ancestors' and historically significant Lingthang Yak.

Ling means to grow, and Thang means to come to Limbu. It is easy to deduce that the ancestor chose the name Lingthang to represent the numerous clans/surnames created/raised from the stone site.

Lingthang Yak, which means sprouting stone, was visible from a distance. The modern Yak Him Mandir structure has been constructed on the site. The stone's natural appearance is now limited to photos.

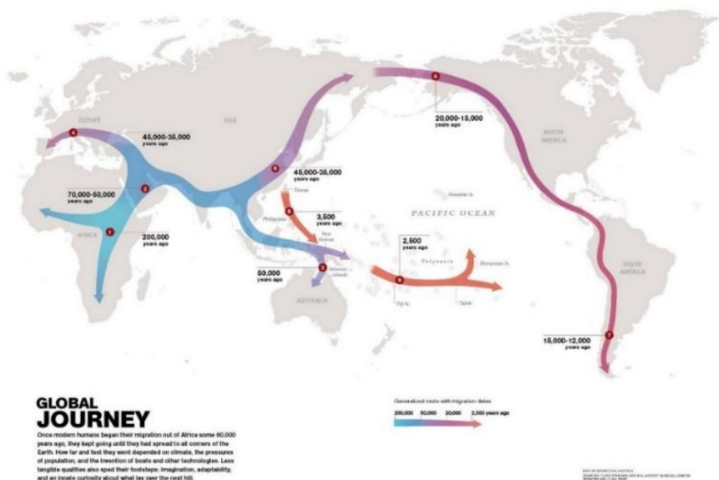
Chapter 2

Literature Review

2.1 Out-of-Africa Model

The 'Out of Africa Model' is a scientific theory investigating and explaining how modern human (*Homo sapiens*) species spread and developed over the globe. Its conclusions are based on genetics, linguistics, and archaeology (University of Cambridge, 2007). According to this theory, the original human species appeared in East Africa between 150,000 and 200,000 years ago. At that time, humanity had spread across Africa to the north, south, and certain portions of the west.

People from East Africa migrated to North and West Africa in several groups. They spread over Africa and the rest of the world from there. Even though it began to expand over Africa 89,000 years ago, it had grown to southern China 100,000 years ago and 75,000 years ago to India (Jawalapuram). According to this theory, early *Homo sapiens* arrived in the Arabian Peninsula from Ethiopia and Eritrea in northeastern Africa 85 to 75,000 years ago. They then crossed the Persian Gulf to Iran, Pakistan, and South Asia. They then traveled to Indonesia. Finally, a group returned and spread from there to southern China.



The Toba volcano in Indonesia erupted 75-70,000 years ago. The human species began to suffer only a thousand years after that occurrence. Outside of Africa, humanity only moved to East Asia and South Asia after the last ice age ended 75,000 to 70,000 years ago in Indonesia, after the Toba volcano. After that, they gradually extended from China's coast to the interior, eventually reaching Tibet. Humanity was restored after the Great Flood, around 73,000 to 65,000 years ago.

According to evidence, a group of humans may have departed Africa 60,000 years ago. The mob made it to Pakistan and northwestern India. People arrived in Australia 50,000 years ago via Northeast India, Burma, and Thailand.

People continued to expand in waves from 45 to 40,000 years ago. The people spread from the Chinese shore to the interior and even Japan. India's population grew from the south to the north. The people moved across Burma to the Himalayan and Tibetan regions, including Nepal.

The 'Out of Africa' concept says Homo sapiens moved from Africa to the rest of the world 100,000 to 70,000 years ago. Then, during the Upper Paleolithic period, 40,000 to 10,000 BC, the last human species, contemporary Neolithic Homo sapiens, displaced the Neanderthals (Upper Paleolithic 40,000 BC - 10,000 BC).

Other human races traveled to Russia, Mongolia, China, Burma, Korea, and Japan 35,000 years ago. At the time, a party of Mongolians traveled through Kashi, India's Indus Valley, to reach the country's center in the south. Humanity, however, came to India and Nepal from two directions. The first was a human movement to India and Nepal via Burma and Bangladesh, while the second was people migrating from Iran, Pakistan, and India via the Western route (Jurmain, 2008).

The 'Out of Africa' philosophy statement has inspired us to create a diagram in our minds. Human transportation took place where and when it was known. Scientists have discovered why humanity dispersed. Following the increase in population, the principal reasons were civil wars, climate change, and natural calamities such as floods, droughts, famines, diseases, and so on. As a result, people fled Africa in search of safer and more productive lands (Cambridge University, 2007).

2.2

Mesopotamian civilization

We can't study history without also studying ancient civilizations. However, due to the size of the topic, just relevant overview is provided here. The book articles reference significant facts.

Kirat has a lengthy and illustrious history that spans many cultures. The Egyptian, Mesopotamian, Babylonian, Indus Valley Harappan, Vedic, post-Vedic, and China civilizations all have traces of the Kirat forebears Sumer, Kashi, Rudra, Das, and Asura.

Tigris/ Euphrates, a civilization known as Mesopotamia, arose around 6000 BC on the river banks. Iraq now occupies this area. Sumeria, Babylonia, Assyria, and Chaldea are the four civilizations that make up this civilization.

2.3 Sumerian Civilization

In ancient times, the northern region of the Persian Gulf was called Sumer or Sumeru region. The land was fertile due to the clay soil brought down by the Tigris/ Euphrates River. Therefore, different races started living in this area (Chemjong, 2003a).

The Sumerians were the dominant race living there. Scholars have different opinions about who the Sumerians were. Some say they are Mongol residents of China. Some consider Dravidians from India. However, in the opinion of the scholars, those races are not both Aryan and Semitic (Chemjong, 2003a).

Historian Chemjong says that Sumer is the ancestor of Kirat (Chemjong, 2003a). In cultural analysis, the Sumerians used to bury their favorite items along with the dead (Kafle, 1983). Based on burials system, it is known that the Sumerian race was the ancestor of the Kirat.

2.4 Babylonian civilization

According to historian Maya Prasad Kafle, Babylonia was conquered by the Akkadians in 2750 BC. They also annexed the Sumer region to their territory. King Sargan reigned there until 2717 BC, and then Naramsing became king (Kafle, 1983).

In 2200 BCE, the Amorites took over the Akkadian kingdom, another branch of the Semitics. They made Babylon their capital. At that time, there were three classes of people: high, middle, and enslaved. The place of men and women was equal in society (Kafle, 1983).

They used to write from right to left. Literature was also developed. At that time, the epic 'Gilgamesh' was composed. The people of Babylon had knowledge of Yajurveda and health science at that time. Vaidya used to treat for a fee. Under treatment, they also practiced magic and tantras (Kafle, 1983).

2.5 Sindh-Harappan civilization

The migration of human beings had expanded every year like the waves of the monsoon air. At the same time, evidence suggests that a human branch extended from the Middle East through Central Asia to Sindh Harappa, the Gangetic Plain, India, and the Himalayas, including Nepal.

The ancient Sindh-Harappan civilization spread from the Indus Valley to various places from 3300 BC to 1700 BC (Kafle, 1983).

Agriculture was the main occupation there. Apart from this, people were involved in various businesses. At that time, people were farmers, traders, laborers, masons, priests, security guards, architects, potters, metal workers, boatmen, cleaners, loom weavers, sculptors, dyers, sailors, rulers, bangle makers, art therapists, dancers, bricklayers. Some laborers used to make bricks (Kafle, 1983).

Signs of Shiva and Pashupati dating from 3300 BC to 1700 BC have been found in the Harappan region. Signs and evidence of swastika worship have been found in excavations. In the Sindh-Harappan civilization, people were worshipers of Shiva, nature, and mother power. Pashupati, bull, snake, fertility, water, trees, animals, and swastika symbols were worshiped then. Evidence of Yagna and animal sacrifice has been found at that time (Kafle, 1983).

Priests had a unique role in the state. The people of the Harappan civilization believed in rituals and ceremonies. People at that time also worshiped mixed animals and humans in fantasy. The statue of Pashupati's face represents the importance of asceticism, samadhi, or yoga (Kafle, 1983).

People of this civilization believed in life and rebirth even after death. That is why people carved things they needed and loved, along with the dead people's graves. Sindh-Harappan people used to imagine invisible forces, ghosts, demons, or similar malefic forces. Although the Harappan civilization had religious diversity, there was mutual tolerance. By this, historians believe that this civilization has reached a developed state.

The presence of Shiva, Pashupati, Shivlinga, and Mother Shakti in the Sindh-Harappan civilization proves the presence of the Kirat dynasty there.

The arrival of the Aryas in the Sindh-Harappan region B.C. 1700–B.C. It happened only in 1500. The evidence has been found that the Indo-Aryans attacked the Punjab Valley at first. Sanskrit language and literature developed after the Aryans entered the Indus Harappan region. Later, Vedas and mantras were composed in the same language from 1500 B.C. to 500 B.C. Hinduism subsequently emerged from this Vedic religion via Sanatan (Sanijit, 2011).

2.6 Chinese civilization

According to history, the decline of the Bronze Age in the Mediterranean region around 3300-1200 BC was due to various reasons.

On the one hand, civilization was affected by natural disasters such as floods, earthquakes, and droughts caused by climate change. On the other hand, manufactured inter-class conflict, trade system crisis, sea invasion, and invasion of external forces were the main reasons that caused the downfall of civilization. In addition, the Mediterranean civilization collapsed due to political tension. Then, the people there scattered in different directions, searching for fertile land (Mark, 2019).

From 3000 B.C. to 2000 B.C., a vibrant civilization known as Majiyao Culture evolved in China, which grew over the upper part of the Huang-Ho (Yellow River). Excavations in the northern Huang-Ho River, eastern Gansu, and northern Sichuan regions have yielded the Bronze Age (3100 BC-2700 BC) (Duan et al., 1998).

According to ceramic, numerical, and textual evidence discovered during excavations, China had an advanced society between 2100 B.C. and 1600 B.C. (Sheth & Khushboo, 2017).

2.7 Historical mythopoeic foundation

According to historians Mabohang and Dhungel (1990), a son Mongol was born to Swayambhu Manu and Mata Satrupa in Hemantabhoomi. Mongol had three sons: (1) Munaingba (2) Thoboingba, and (3) Yoboingba. Since Hemantabhoomi is hot, they decided to spread it elsewhere to spread their children (Mabohang & Dhungel, 1990).

The Kiratingba family, son of the elder Munaingba, settled from there westward along the Indian Ocean and settled in the borderland. Descendants of second brother Thoboingba went north across the mountains to the Kipu Russia territories, and from there, they spread to China, Lhasa, and Northern Mongolia. In time, the Second brother Thoboingba's children were China, Chawa, Tukpa, and Bhotia. On the other hand, the descendants of the younger Yoboingba crossed the volcanic mountains to the south. They spread to the southeast, becoming the Cochin race in southern Mongolia, Japan, Syria, and Burma (Mabohang & Dhungel, 1990).

According to Mabohang and Dhungel (1990), Kiratingba, son of Munaingba, grandson of the Mongols, had 10 brothers. The ten brothers and sons are - Yaktumba, Apliwa, Yakkhaba, Lungphewa, Yangphewa, Suhacheppa, Gurappa, Magappa, Thokleppa and Thangdawa.

With time, the time came for their total disintegration during the

time of Yalambar. During the clan split, Yakthumba/ Limbu was developed from the descendants of Yaktumba, Athapare Rai from the descendants of Apliwa, Yakkha from the descendants of Yakkhaba, Lahrung from the descendants of Lungfewa, Yamfu from the descendants of Yangphewa, Sunuwar, Hayu and Chepang from the descendants of Suhacheppa. In the same way, Gurung from the descendants of Gurappa, Magar from the descendants of Magappa, Thakal Thokal (Thakali) from the descendants of Thokleppa, and Tharu and Danuvar from the descendants of Thangdawa (Mabohang & Dhungel, 1990).

In short, Kirat's ancestors migrated east from Africa through Mesopotamia. At the same time, it is analyzed that the perception or creation of Mundhum started in Greece and developed in Central Asia, China. Some branches of Kirat ancestry reached China. They reached there and remembered their ancestral place, Munatembe, which is mentioned in Kirat Mundhum (Chemjong, 2003a; 2003b).

Mundhum and the Greek mythology of Genesis are comparable because the story of the gold and silver man in the legend described in Mundhum is also found in the Greek myth. Gold, silver, and even symbols and images are Metaphors. However, in Mundhum, the human creation and Greek myths appear to be comparable and related (Subba, 2022).

Mundhum has been influenced by various places in China, including Tibet, Saptasindhu, Ganga Plains, and Kirat Limbuwan. On the other hand, it is said that the tribal Kirat Mundhum literature was translated from Sanskrit literature and made their own (Kalyanaraman, 2019). Kirat language, myth, and Mundhum have contributed to Sanskrit literature.

Kirat history states that Mundhum was written during the reign of King Sirijunga around the ninth and tenth centuries. Although Kirat mythology runs deep into Greece, most Mundhum occurred in the twelfth to eighteenth centuries. The founder of sociology, Auguste Comte (1798–1857), asserts that religious and literary writing was written between the 12th and 18th centuries. On the same basis, it can be said that Kirat Limbu Mundhum was also composed more during that period.

After the Kirat tribe was established in the Kirat Limbuwan kingdom, Mundhum became influenced by locality. Now, the voice of localism is loud in Mundhum. Such confusion was created when Mundhum called the place of origin of different types of surnames

in Mundhum as Munatembe of that type or sub-clans. This concept of localization reflects Bon's philosophy in traditional Kirat Limbu. Bon considers animism (nature/local) and shamanism (priests). From the point of view of life, every local natural object, mountain, stone, or soil is seen as the soul, father, or god. This philosophy was established by the self-centered Phedang, Samba, and Dhamizhakri.

We know from this that Kirat, who considers Shiva as Theba, Tagera Ningwabhu Mang, or Patriarch, was influenced from ancient times by the Bon religion based on animism and shamanism, which has continued to the present day.

2.8 Linguistic background in Nepal

Linguists believe that the first language was the Negro race and their language in ancient Nepal (UpadhyayRegmi, 1990). They were later replaced by Dravidian speakers (Logan, 1853).

One day, those Dravidian speakers were also marginalized by the Austroasiatic speakers (UpadhyayRegmi, 1990). Nepal is inhabited by ancient tribes speaking languages of the Dravidian and Austroasiatic families.

Over time, the Tibeto-Burman language family also replaced the Dravidian Austroasiatic languages spoken in Nepal. Interestingly, the Kirat Mongols, who speak the Tibeto-Burman family language, also used to speak the Dravidian, Austroasiatic language in Nepal. (Logan, 1853; UpadhyayRegmi, 1990).

However, after the influx of many Tibeto-Burman language speakers from China and Tibet, their language superseded the previous language. As a result, ancient tribal languages like Dravidian Austrosian languages gradually disappeared.

After the unification of Nepal, the Indo-European language family gradually displaced the Tibeto-Burman language family. At present, the position of the Tibeto-Burman language family is also becoming marginalized.

However, under the Indo-European language family, the Aryan Indian language, especially the Khas language, and tribal life have

also been linguistically interconnected. As a result, the original Nepali language has emerged in Nepal.

2.9 Historical background

Around 4000 BC, King Sneferu of Egypt built the first pyramid in his country. At that time, two types of civilizations lived in the northern plains of the Persian Gulf (present-day Iraq/Iran). Those living in the plains of the north were called Akkad, and those living in the southern plains were called Sumer/ Saumar (Chemjong, 2003c).

They had their cities and kings. Sumer race was also called the Mongol race at that time. Sumer used to farm by damming the river. The Sumer tribe also developed the script. They used to raise stones and write letters on inscriptions to issue notices (Chemjong, 2003c).

The Sumer people and the Akkad race were fighting each other. After losing the battle, the Sumerians would move to another land instead of being bondservants. At the same time, a large branch of Sumer/Mongol migrated into China and established a powerful Chinese state around 3000 BC. Another component of Sumer/Mongol branched off from there and reached the Ganges plains via Kabul Punjab. That group lived in Kashi Ganga for several generations. These Sumers/ Mongols were later called Kirat by Arya (Chemjong, 2003c).

An exciting fact needs to be mentioned here according to the historian Chemjong, the Kurds, Kirats, and Khas of Afghanistan belonged to the same lineage (Chemjong, 2003c).

According to a Kirat legend, the Sumer dynasty arrived in Kabul and began to settle. At that time, they did not follow the Hindu or Muslim religion. Saumar group's elder brother's name was Lale

Hang. He went down to the Ganga plains to find out whether the place was habitable and then went down to it (Chemjong, 2003c).

Leaving the others in Kabul, the elder brother, Lale Hang, went to the Ganga plains. When he reached the plains, he saw and realized that it was suitable for him to live there and started to live there. His group ruled the Ganga plains, but none returned to Kabul and called their family lineage. After living in the Ganges plains for several generations, these Kirats moved towards the Himalayas. Over time, they became Hindus, Khas, and Gurkhas (Chemjong, 2003c).

On the other hand, the Sumer dynasty living in Kabul became weaker. They were conquered by the Pathans and converted into Muslims. They live in Afghanistan under the name Hazare. Even today, when Hazare meets a Gorkhali, he addresses them as Kakaji, Chachaji, or uncle (Chemjong, 2003c). From this, it is known that the Kirat, the Khas, and the Hazaras living in Afghanistan are blood-related.

According to Sasi Mundhum of Kirat, Sumer/ Kirat came from three directions as waves. They made their home in the Himalayas, hills and plains. The Kashi dynasty/ Khambongba/ Khamboj came from the west. The Taisyan dynasty/ Tangsangthaz/ Tangsangbaz/ Mongols came from the east. The Lhasa tribe came from the north and became Munafen/ Chinese/ Tibetan (Chemjong, 2003c).

Among these, the Kashi clan Khambongba Kirat was the first to arrive. They came before Dwapar Yuga. The fact that they founded the Kirat country is mentioned in the Mahabharata. Then, the Taisyan Dynasty and the Lhasa Dynasty entered Nepal, respectively. Their blood mixed with the Kirat clan. Some of the mentioned Kirats joined Khas. These Kashigotres entered from the west. Historian Imansingh Chemjong says that Kirat land is called Kirat Desh in history (Chemjong, 2003c).

Khambongba Kirats founded Kirat country. They were also called Bhuifutta. In the 6th century, Kirat country was disintegrated, and Ten Limbuwan was formed. Lhasagotre had entered there during the Limbuwan formation. Therefore, after entering Lhasagotre, the ten Limbuwans began ruling. In the seventh century, Lhasagotre Kirat Limbu spread to Sunkoshi East, Tista West, and Morang Kankai South (Chemjong, 1974, 2003c).

Let us consider the war strategy used by the Tibetan ruler Maranghang, who invaded Nepal in the seventh century. He is also

called Mawarang somewhere in Kirat history from which the present name Morang is derived. Kirat history says that the name Rangoli, i.e., current Rangeli, existed during his time. His ancestor was Kirat King, who was displaced from Kathmandu. Maranghang, a descendant of this Kirat king, despatched a spy and took Lhasagotre inside Limbuwan under the pretence of spreading Buddhism in Nepal. Thus, for the first time, Maranghang divided Kirat Limbuwan into Lhasagotre and Kashigotre concepts (Chemjong, 1974, 2003c).

After the death of Anshu Burma/ Hangshu Burman in the 7th century, Maranghang, with the support of Shrangchang Gampo, invaded Kirat Limbuwan with the help of a Tibetan military force. At that time, the Lhasagotre Limbus living in Kirat Limbuwan took the aggressive side. As a result, the independent Kirat Limbu kings had to take the side of the Tibetan invaders.

Maranghang extended the Kirat Limbuwan kingdom to Mithila India in the south, Songdokpu Hills in the east, Hathauda Hills in the west, and Khampajong in the north. He made Radok under Khampajong his summer palace and Sangarhi (Sanguri Dhankuta) his capital. He propagated Buddhism in the state (Chemjong, 1974, 2003c).

Thus, for the first time in Kirat history, the Kashigotre and Lhasagotre issue between Kirat Limbu people served as a strategic tool during the invasion of Kirat Limbuwan by Tibetan invaders Maranghang in the seventh century.

2.10 Kashi gotra or Khambongba

Many people are aware that Kashi is the location of India's Ganga Plain. Although this is true, understanding is insufficient.

From 1695 to 1155 BC, the ancient inhabitants of the Near East (Turkey) invaded Babylon (Bryce, 2009). They mixed with Sumer there (Pokhrel, 1998). Sumer inspired Kirat, while Kashi affected Kashyap, Khas, and Saka when they arrived in Central Asia (Taklamakan), India Kashi. As a result, Kashi is an old city formerly home to the Kashi dynasty.

Mesopotamia (Sumer), Central Asia (Taklamakan), and India (Ganges Plain) were and are home to these ancient sites. We understand Ganga Plains because of its proximity to Kashi and Hindu cultural influence. On the other hand, Kashi is a racial, anthropological, and cultural term related to Mesopotamia and the Ganges plains, denoting the Kashi dynasty's ancestral home.

The Kashi dynasty was coined on the grounds of the Caspian Seadwelling people (Thulung, 1985). The Caspian Sea was the previous geographical location of Kashi or Kashyap.

According to Kirat history, the Kashi dynasty Kirat lived in the southern region of Media (present-day Persia). They were initially from Munatembe (Chemjong, 2003b). They gave the name Kashi to their settlement. Their king ruled them. They invaded ancient Babylon in 1570 BC and captured the kingdom.

In 1300 BC, the Elam destroyed these Kashi dynasties again in the southeast, and the Kashi dynasty was driven out. Thus, when Kashi was displaced from the place, there was a Royal priest named Namdivar of the Kashi dynasty. Under his leadership, the Kirats of the Kashi dynasty moved towards the East (Afghanistan).

There was a closed trade between South Persia and the Dravidian nations around 1400 BC. As a result, they heard about India. So they settled in Afghanistan's capital, Kabul (formerly Goku/Golaku). There, Guru Namdiver died. Before his death, he assembled everyone and preached to his two boys.

They crossed the Indus Valley to the Ganges and ruled there for 12 generations after a branch of the Kashi dynasty. They formed a monarchy in Benaras at a site called Suki Gangaji. Kashithangba, from Kashi Kirat Limbu's forebears, is now thought of as from the Kashi dynasty. From there, a branch led to the Himalayas in the north.

They settled at Simangadh, Simara, now part of Nepal's Bara district. They partitioned the Terai forest and established 12 communities there.

Their population swelled, and their distinctions grew as well. Lohachand and Mahachand went with Guru's approval. Mahachand founded Doti, and Louhchand founded Pyuthan. Yalumba controlled the Kathmandu Valley in about 800 BC. Khimchi founded a forested state surrounding the Sunkoshi River, known as Namdopalu and Kirat Pradesh.

2.11

Genealogical and Archeological Evidences

Hangsenlung is a historic Kirat site in Dhankuta district. After Das Limbuwans formed in the 6th century, ten chieftains gathered and buried a stone to mark this place. Ten chieftains of the Sen Makwan dynasty began Limbuwan and divided the ten administrative zones. In each thumb, the chieftains were elected kings. Then, they went their separate ways after a meeting which we call Hangsenlung (Chemjong, 2003a; Tumbahang, 2011).

According to Kirat history, the Sen dynasty princes of Chaudandi Chatara came there while climbing the mountain in the fourteenth century. It is located at the confluence of the Telia Khola/ River, Chharuwa Khola, and Tamber River in Bodhe village of Dhankuta. They stayed there for a few years and moved up again. As they left the place, the four men each buried a stone. That place is called Hangsenlung Tar. In Kirat, Hang means king, Sen means dynasty, and Lung means stone.

Hangsenlung, located in Bodhe village of Dhankuta district, is

considered by various genealogies of Kirat Limbu clans to be a place with significant traces of their ancestors. The Kirat Senehang Limbu (Chabegu) genealogy and the Yonghang genealogy claim this place as their ancestral landmark. According to the Yonghang genealogy, four brothers, Senehang, were separated by burying four stones. According to the genealogy, they separated from there. One of the brothers went to Poklabang Tehrathum, another split to Yangrup Panchthar, and two reached Tambarkhola and Mewa Khola Taplejung. Since the name Sen is also attached to the Hangsenlung noun, it refers to the fact that the four Senehang brothers buried the stone (Yonghang, 2011).

Sen Chabegu Limbu has also claimed the place as a historical site with a trace of his ancestors. Sen dynasty Kirat Senehang Thegim Sen Chobegu Limbu Genealogy and History (2064) has traced the history of their ancestor Sen dynasty Abhisen (Udimsen). After Abhisena, the names of Padamsen, Larasen, Forasena, and Chudamani are mentioned, respectively (SenChobegu, 2007, p228).

According to the Sen Chabegu genealogy, Chudamani Sen had four sons: Senehang, Sambasen (Sambasereng), Suradasen, and Manisen. Those four Senehangs from the Chaudandi Koshibarah area traveled from Sanguri to Bodhe village ward no.5 in the Dhankuta district. They arrived in Sadham, on the banks of the Tamber River, where they resided for several years. When the four brothers went, they buried one stone as a memento (SenChobegu, 2007).

Currently, there are four stone burial sites called Hangsenlungtar or Hangsen Morangtar. Out of which, the heretics threw three stones. It is mentioned in the genealogy that the elders said that it was destroyed in the year 2012 Vikram Samvat (Sen Chobegu, 2007).

According to the Yonghang genealogy, the four brothers Senehang crossed the Sanguri hilltop in 1388 Vikram Samvat. They settled in Sangamtar, an inner hill (Yonghang, 2011).

According to Yonghang and Sen Chabegu genealogy, four Sen brothers reached Sangamtar from Simangadh (Simraungadh) via Chaudandi/ Chatara and passed through Sanguri. From there, a brother separated from Tamber Khola via Dhankuta and went to Yangrup Panchthar. Later they became Yonghang, Thegim. In this way, Yongkang and Thegim, separated into Panchthar Yangrup, evolved from Senehang's children.

In this way, the descendants of Sen and Rai's titular ancestors evolved into Yonghang, Thegim, and Lingden surnames in Yangrup Panchthar (Yonghang, 2011; SenChobegu, 2007). The remaining two Senehang brothers went to Mewa Khola and Tamber Khola. Samba and other clans were developed from them.

The Chabegu community has expressed great interest and concern about Hangsenlung. Three of its four stones were found destroyed in the study. It is of Kirat-Sen-Limbu heritage. This ruin is not only a matter of concern for Senehang and the descendants of the ten chiefs. All this is the historical place and ancestral heritage of the Nepalese people. Preservation of historical heritage is the responsibility and challenge of all of us.

Some readers say that Hangsenlung is merely the mark of the Sen Makwan ten chieftains who formed Limbuwan in history. As a result, other Yakthung genealogies tend to be sceptical when it is mentioned. Judging by its geographical location, the mountain is a gateway to Madhesh. It is an excellent place when climbing the hill from Terai. This place is also naturally beautiful as it is the Triveni site of three rivers.

Due to geographical and strategic reasons, critical historical events happened in different periods in essential places. There are many other historical examples where, after one event, another important event happened at the same place. Therefore, Kirat Sen Limbuwan leaders came to Hangsenlung at different times and left their marks.

According to the cultural expert Somprasad Khatiwada (S. N. Khatiwada, Personal communication, Oct 16, 2019), the archaeological evidence, the remains of the Lalkot Ranga Mahal of the Sen kings are found in the Bayarban forest on Chatara. He says that although no sign of the Sens being soldiers was found, rooms and places where they hid their wealth were found.

Kirat Sen, Chobegu Limbu genealogy, claims the ruins of the Sen Palace in the forest above the Koshi Baraha Kshetra Chatara as the archaeological Palace of his forefathers (SenChobegu, 2007).

Hence, the Koshi Barah region and Chaudandi Chatara Kiran-Sen-Samba were fertile regions of history and civilization.

2.12 Kirat

The literal meaning of Kirat is a tribe that lives in a group. The people living in an organized manner were known as Kirat then (The New Biblical Atlas and Scripture Gazetteer, 1860).

Popular legends also describe Kirat people as 'Ki-Ra-Wa,' meaning powerful creatures like lions and tigers. 'Mong' means the wild king lion, derived from the Mongol term (Thulung, 1985). According to the linguist Balkrishna Pokharel, the ancestors of the Kirat brought this lion influence when they came from Libya, Lebanon (Pokhrel, 1998).

From the above statement, it is known that the Kirat community is a tribe with lion faith. Even when reading the history of Kirat, it is seen that these people are attached to events such as fighting with others, battling, and taking over the kingdom. Events recorded in their history confirm their way of life, values, and beliefs to be warlike or lion-like.

Over an extended period, the meaning of the word Kirat has expanded. However, this name has been given by others. Because this word is not found in Mundhum but in Sanskrit literature. It usually refers to tribe or clan but also deserves nationality, culture, and civilization.

The Limbu people call themselves Yakthung within the community and use Limbu when they introduce themselves to non-Limbu people or the community. Thus, the Limbu word is etic, and Yakthung is also called an emic word in Sociology. Therefore, Kirat is an itic word, that is used by others.

2.13 Yakthung

Yakthung is an internal word meaning an emic word. Its meaning is also similar to the word Kirat. The word Yakthung is a word derived from the Tibeto-Burman language family.

'Yak' means stronghold in the Limbu language. Thum, Thumba means dwelling place, brave man. Therefore, the word Yakthung means a group, tribe, clan, or a group of men who live in a stronghold as a cluster. Yakthung is a group living in a stronghold, clan, or heroic race. Hence, Kirat and Yakthung are synonyms based on semantics.

The colloquial term used within the Limbu community is 'Yakthung.' Men are called 'Yakthungba,' and women are called 'Yakthungma.' The words 'Kirat' and 'Limbu' are used more in accounting. People outside communities do not use the word 'Yakthungba' that much. They find it easy to speak or write 'Kirat' or 'Limbu.' Because the word 'Yakthungba' is a word of the Tibeto-Burman language family, it is difficult to spell and sound. Therefore, the people of the Indo-European language family feel uncomfortable with this pronunciation or sound unfamiliar when listening to it.

Although this Yakthung word is an original word of the Limbu language, it is a new word in Nepali vocabulary. The Limbu tribe has considered this word as their identifying word. In the Limbu community, the 'Yakthung' surname and title have special significance.

There is a similarity between the literal meaning of the word 'Yakthung' and the meaning of the word 'Kirat.' Just as Kirat is related to a fortress, 'Yakthungba' combines the words 'Yak' and 'Thumba.' 'Yak' means fortress, settlement, land, kingdom, while 'Thumba,' 'Thum' means hero, place. Hence, the compound word of

these two, Yakthung, means a fortress, settlement, resident, hero, or king.

Therefore, the 'heroic' sense inherent in the word 'Yakthungba' or 'Yakthungma' is what every Limbu clan expresses in their ethnic identity. As a result, they feel proud when uttering this word. Therefore, the term Yakthung is an identifying word of the Limbu people and their beloved original character.

2.14 Rai and Limbu

Kirat Rai and Limbu are not only blood-linked but are members of the same cultural family. In other words, Rai and Limbu are regional names of the same family. Generally: Many Rais of Arun East became Limbu, while the Rai (King) of Arun West remained Rai. These terms involve the social and political impact on the Gorkha expansion and the construction of Nepal.

Due to political reasons, some Limbus try to get away with the term Kirat, considering Kirat to be close to Rai. However, on the other hand, there is a dominant tendency to interpret history as a different ethnicity from the Rai by the strategy of reclaiming the Limbuwan state. Reminiscing the Limbuwan state formed in a period of history, the nine Arun East districts are trying to revive Limbuwan in federal Nepal. As a result, when Limbu uses the word Kirat, the Limbuwan campaign will be blunt, so a strategic move has been made to show Limbuwan and separate Limbu ethnicity.

Community leaders and political activists have done the job of making the surname more complicated than clarifying it. From the point of view of linguistic meaning, Rai (Rai=king) and Limbu (archer) were administrative titles in the past. The Limbu consider themselves part of the Hang (meaning king) dynasty. There is a dynastic connection between the Rai and Limbu clans. There are countless proofs that Rai and Limbu belonged to the same lineage until a few centuries ago.

There are facts that Rai of Arun East started writing Limbu after Gorkha's expansion as part of Nepal's creation. The facts and evidence of historical government documents of the Shah period

about 245 years ago have answered the Rai Limbu question (Shrestha, 1985).

Other facts support the above statement. Kajiman Kandangwa (1988), an expert on Kirat Limbu culture, has claimed through an article based on the genealogy that Rai later became the Limbu surname. Based on the genealogy, Kandangwa claims that about seven generations ago, Kandangwa Limbu's ancestors were Tatuwa Rai, Yangdwa Rai, and Pona Rai.

Similarly, eight generations before Meyangbo, Angbuhang, Kirat Limbu's ancestors were named Rai. They were Mugam Rai, Chan Rai, Khan Rai, Sin Rai, and Tala Rai. Ancestors of Angdembe, Lauti, Ingnam, Tumbapo, Sherma were Koch Rai, Raj Rai, Om Rai, Pana Rai. The ancestors of Thamsuhang and Chabegu were Kwaw Rai, Langvo Rai and Miphon Rai. Some of these are names from 7 generations, some from 9 and 10 generations ago. These figures are around 200 years old (Kandangwa, 1988).

2.15 Limbu

Limbu means archer. In Kirat Limbu, 'Li' means bow, and 'bu' means to shoot. "Lim" means sweet, and "bu" signifies archery in the Kirat Limbu language. As a result, the language also suggests that the Limbu clan enjoys bowing.

The connection between Limbu and bow is also seen in the Sirijunga script. The Kirat Limbu language's four number is called 'Li'. In the Sirijunga script, the letter 'Li' represents the four numbers. Why are four numbers called 'Li'? Which is also the echo of their ethnic name. When analyzing it, the bow is drawn with four fingers. After holding the bow with the left hand, four fingers are placed on the stretchy rope and pulled towards oneself. Therefore, the character 'Li' may have denoted four numbers. The name of the weapon used by a particular clan with the help of four fingers is also given by the character 'Li', indicating that it is connected with their family name.

In Mahabharata's Hindu scripture, Arjuna fought the archer Kirat in the Himalayas. After becoming lost, Arjuna, the best archer, saw the Kirat as an avatar of Lord Shiva. Sanskrit texts have described Kirat Eklavya, as an expert in archery. It is known that the Kirat tribe has been skilled in archery since ancient times.

In the sixth century, ten Limbu Sardars fought and won the Atharai Kirat country ruled by eight Rais (Kings). They took the kingdom of Kirat into their hands. At that time, the Limbus won the war with the help of bows. So they named the conquered kingdom Limbuwan (Chemjong, 2003b).

The title Limbu relates to the ideal caste for wielding the bow. It is a term that denotes boldness. Limbu and Limbuwan were redefined from ethnic nouns to national political nouns with the formation of 10 Limbuwans.

The Limbu ethnicity has become a great clan with 379 surnames and sub-clans. There are one and a half dozen sub-clans in one Samba clan. However, there has yet to be a consensus among them about the Samba clan count. They are engrossed in calculating the number of samba families.

Based on various Samba genealogical societies and other historical sources, the updated Samba families are as follows: (1) Chongbang (2) Lunghimba (3) Phenchangwa (4) Phyang (5) Kaidangba (6) Mikkendang (7) Maden (8) Tangdappa (9) Shreng (10) Mudenchong (11) Tesyeba (12) Wetneba (13) PakSamba (14) TumSamba, (15) Leguwa (16) Sambahang (17) Tapmaden and (18) Hinahang (Chongbang, 2009; SambaMingshra, 2018); Tumbahang, 2011; Sembu, 2014).

2.16 Culture

There are traditional customs, rituals, religious rites, festivals, dances, and food in the culture of the Kirat Limbu clan.

Traditional culture covers from birth to death. Cultural activities are performed before delivery and also after death. Sappok Chomen, Yangdangphohng, Naramappa, Changwa Lekma, Marriage, Saiphumma, and Death rites are among the rites performed during life.

Nahangma, Mangenna, Tahpphehng, Yumasam Thebasam Thepma, Himsammang, Akwama, and Tangsing are prominent in religious rituals. (Laoti, 2005) Similarly, Yakwa, Cisekpa Tangnam, Chasohsk Tangnam, and Kahkphekwa Tangnam are apparent in the festival.

Another exciting aspect of Limbu culture is their dance Yalang, Keylang, Hangsamalahang, Hakparya, Pakkandi and playing instruments such as Chabrung, Chethya, Kosam, Mumfro and Memphrang, Yalambar Mungla, Pahange, Tanke and Tah (Laoti, 2005).

The Sappok Chomen ritual is performed 5/6 months after a woman is pregnant. This action is committed to protect the pregnancy of the woman and the unborn child. Yangdangfohng is the act of protecting the child. If it is a boy, it is done in four days; if it is a girl, it is done in three days. Naramappa is a tradition of looking at the face of a newborn baby. After the birth of a new baby, it is customary for the mother, elder sister, or family member to bring food as a gift to see the baby.

Changwanu Lekma is the practice of giving away clothes. When a boy or girl reaches the age of 15-16, it is customary to give them clothes again by making them aware of responsibility and duty and assuming that they are now adults. It can be compared to Arya's

Bratabandha. Aryan does not treat their daughter like a boy in Bratabandha. In Kirat Limbu, rites are performed equally for sons and daughters without discrimination.

In Limbu, the practice of Mekhim means marriage is often done by mutual consent. There is a custom of love marriage or love marriage by dancing paddy. Nowadays, arranged marriage is also going on.

In arranged marriages, there is a custom of 'Kummathakna,' i.e., taking money to financially secure the bride's future. The amount of this amount is negotiable. As a rule, one should pay Rs. One hundred, Rs. one thousand. Someone takes Rs. 10/15 thousand or gold. It is customary for the mother-in-law to add to this amount and give it back to her daughter. Marriage does not take place in his lineage or surname when he marries in this manner. It is also forbidden to marry using the surnames of the bride's mother's parents.

At the beginning of the Itton, i.e., death rites, a gun is fired once or twice, and a death signal is given to the relatives or neighbors. After hearing the sound of gunshots, the relatives and neighbors gather, and the funeral ceremony begins. They keep the dead body above the four horizontal sticks made for men and three for women. Chedhap is placed on two bamboos. A white cloth is wrapped around it. In cremation, it is customary to bury the body in the ground. There is also a custom of taking the dead body to the river and burning it.

Nahangma, Mangenna, Tapfeng, Yumasam Thebasam Thepma, Himsammang, Akwanama, and Tangsing are essential in cultural and religious rituals. A special pooja called Nahangma is performed every three years in the name of the head of the family. In this ritual, Phedang lights incense and prays at home to pray for the well-being and prosperity of the family. Mangena is a ritual performed for the welfare of one or all family members. This site is done once a year.

Mapfeng: Ritual is a worship ritual performed during Undhauri (Yobekba) and Undhauri (Thobekba) festivals for the well-being of the household. Phedang performs this ritual at home. Those who cannot perform Yumasam and Thebasam Thepma rites at home every year will be allowed to do so in five or 10 years. Praying to the family deity is a custom to protect, prosper, and increase the family.

Tangsing is a tradition of gathering one's brothers and worshipping Tagera Ningwabhu Mang. It is an ancestral worship. They prayed at the puja for good fortune and strength. Kirat Limbu believes himself to be the child of the Sun. A shaman addresses first to the Sun during important rituals, such as when a family member is born or dies. When a child is born or added to a family member, the information is given to Sun. The baby's face is exposed to the Sun first.

Likewise, if any family member dies, the information is given to Gham in detail. Upon death, Phedang informs the grieving group that Sun's child has now gone with the Sun. From this, it is clear that Kirat Limbu belongs to the Sun faith or Suryavanshi (Namsami).

Balihang is worshiped by lighting candles at home on Kartik black moon Aunshi. There is a popular tradition of playing Deusi Bhaili dance in celebration.

Balihang is a festival associated with Kirat's ancient history, played as Balihang Tangnam. Bali Hang, King of Devasura Sangram, appeared as a very heroic king. Taking advantage of his innocence, Arya sneakily usurped his kingdom. Despite being reminded by Asura Guru Shukracharya, the Bali King did not listen to Guru. As a result, the Bali Hang side was defeated. Frustrated, Guru Shukracharya went to Arabia from there (Thulung, 1985).

However, King Bali is revered by both Aryas and non-Aryas. They show respect by worshipping once a year. Therefore, this Bali king is always immortal. There is a widespread belief that the practice of playing Deusi spread the message that he should remain immortal.

Chasok Tangnam is the festival of offering mang to the gods after the grain is ripe. This festival is celebrated in November. At this time, grains are grown all over the villages and towns. There is a tradition of offering the newly ripened grain to Tagera Ningwabhu Mang after worshipping the land Bhoomipuja. Saba Sammag Mundhum has a proverb that after the new crop ripens, Saba Sammag Dev wanders from house to house and brings misery to the unclean place. This pooja can be considered a festival to express gratitude towards the God of nature.

Kakhfekwa Tangnam is celebrated in the month of Magh as the new year by Kirat Limbu. This celebration takes place during the Champak flower blooming season in the jungle.

On the day of Magheskranti, this festival is celebrated by bathing and worshipping Tagera Ningwabhu Mang in the morning and exchanging wishes for a prosperous new year. Since Yam was the first food item eaten by humans during the development of civilization, the distant past is remembered every year by eating the same item during this festival.

The Kirat Limbu clan is interested in music and literature. Palam is a rich and cool example of folklore and folk music. Kirat Yakthung folklore uses precise imagery, and an infinite depth of emotion is found. The music they sing can only be sung by someone with unique passion and practice that no one can sing. It requires cultural attachment to master it. Even those who sing folk songs or modern songs of other castes cannot sing Palam in the original style. This uniqueness is a feature of Palam's singing.

Yalang is a typical dance of the Limbu clan. It is believed that this dance started when the paddy was cut, put on the floor, and beaten with the feet. It is called Yalang in the Limbu language. 'Ya' means paddy, and 'Lang' means dance. The paddy culture of Kirat Yakthung proves that they have been associated with paddy cultivation since the beginning of the agricultural era.

Yalang is a dance in which young men and women from 2 to 10-15 people hold hands and stand in a wave, moving forward and moving forward while singing Palam. This dance is danced at bazaars, fairs, weddings, functions, and when guests arrive. Before starting the dance, the young people are introduced to each other. Yalang begins if there is no kinship between them. This dance continues for some time, for several days and nights. One night, Yalang is more popular.

Kelang or Chyabrung Dance is an original dance of Kirat Limbu. This dance is danced with a Chyabrung instrument. "Kay" means Chyabrung drum, and "Lang" means feet or dance. The young men show different dance styles by playing with their hands and standing waves with Chyabrung. This Kelang dance is for auspicious occasions like:- weddings and new house entry occasions. The young women also dance with dishes/ Jhyamta in their hands, mingling with the waves and harmonizing the essence of the dance.

2.17 Religion

Kirat Limbu is an indigenous people following Shiva-influenced Bon's philosophy. They are a nature-worshipping clan who believe in Souls, Shamans, nature, and Mundhumi traditions.

However, Hindus also claim to be nature worshippers. However, fundamental differences exist between the Kirat Shiva Bon philosophy and the Hindu philosophy and rites.

According to Kirat history, the Yuma religion entered the Kirat Limbuwan region in the ninth century (Chemjong, 2003c). This Yuma religion is what researchers call a type of Buddhist Bon religion (Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopedia Britannica, 2019).

Today, The Limbu sect considers Ubahang and Mabohang to be their ideal and guidance in restoring the Limbuwan state. Yuma will be a state religion, as announced during the Limbuwan campaign endorsement. On the other hand, there were formerly Shaivites and Bon followers who were patriarchs or Sathya or Shiva patriarchs in the Kirat realm, and the older group who pride themselves on being Kirats is still extant.

As Theba followers, Shiva also considers Yuma as matriarch and patriarch Shiva. They consider Shiva Parvati, Umashankar, Shivlinga, and Yoni as religious symbols and search for truth (Sanatan) as a philosophy of life. According to sociology, Shiva or Parvati are 'etic' expressions, and Theba or Yuma are 'emic' words.

Briefly stated, the Yuma religion's origins can be traced to a Tibetan branch of Buddhism that evolved from the Bon faith; for this reason, researchers have given it the moniker Buddhist Bon (Yuma) religion. Buddhism Influenced Bon and prohibited offering alcohol and meat (sacrifice) as a ritual. When Lamaism flourished in Tibet, the Buddhist Bon religion sought to substitute local names to

hide its inherent Bon identity (Dibeltulo, 2015).

To avoid the attacks of Lamaism, Buddhist Bon followers adopted the local name Yuma Sam or religion. As a result, this Buddhist Bon (Yuma) religion is claimed as the original religion by the Limbuwan activists in Nepal and Sikkim, India. In fact, before the Yuma religion introduction, Kirat Limbu considered Shiva, and Shiva influenced Bon's religion. The Buddhist Bon (Yuma) religion was introduced from Tibet in the 9th century.

Therefore, the cultural and religious roots of Kirat Limbu have evolved from Shiva, Bon's philosophy. They now have cultural ties to different religions, including Bon, Shiva, Hindu, Buddhist, Buddhist-Bon (Yuma), Sattelang, and Kirat.

2.18

Mundhums

2.18.1

Tungdunge Mundhum

Tungdunge Mundhum is a traditional ancestral worship of the Samba Limbu clan.

Rituals are concluded by singing Mundhum by Shaman Phedang, Yeba in Mangthan decorated with various worship materials. Every three years, the worship place is decorated with three-year-old goats and roosters, favorite weapons, musical instruments, and food items of Tungdunge Dev.

It is believed that during puja, the family will be well, especially the mood, anger, and impulses of the family will be controlled, the family will be protected, and it will bring good fortune (Chongbang, 2009).

Tungdunge Puja is especially the lineage worship of the Samba family. Due to the spread of the tradition by Samba girls, today, non-Samba Limbu also worship Tungdunge. This pooja has now become a common pooja of all Limbus.

Among the Limbu of the Ninglekhu, Khajum, and Warumhang clans, who are culturally related at the Mundhamian level, there are Mundhums who view Tungdunge Dev differently. It recognizes the historicity of Tungdunge Dev.

A Glimpse of Tungdunge Mundhum –

*Aalla khene lekwado sumbado mangle kussa Tungdunge mange
Samba mange khene sodan ya:rin ketchhe kebeyang keyagelle*

thabera kembare singdhakse kentumbhu ha: mangba hangba hatusuru, pirusurusille khene ga aatnu kedeyang yangnu kedeyang thabera paanu yambae aanga kessa phokwang sammading mangwahangwa aalak kembirangen phang peli panja- kenaktulle assa phokwae khaneang sakwading hangwa mangwa kedeklo!

(Chongbang, 2009)

Well, thank Mang (God)! I am a representative of the family, praying to you with courtesy. With your beloved food, ornaments, musical instruments, flowers, and weapons displayed on the Mangthan, I am offering you a three-year-old goat and cock. Please take up our offerings of prayer. You are the youngest son of King Kokoha, to rule over Sumbado (Koshi Baraha).

2.18.2

Chongbang Samba mundhum

The Kirat Limbu family includes Samba. Chongbang Samba, Phyang Samba, and other individuals make up this group. Their ancestry is comparable to one another. Although the Samba are separated into different surnames, their bloodline is seen in the genealogy (Chongbang, 2009; PhyangMC, 2019). The Mundhum associated with Brother Chongbang was taken when studying Phyang Samba because Chongbang Samba Mangena Mundhum reflects the historicity of Phyang and other Samba. So Chongbang Samba Mangena Mundhum is presented here. The Mundhum is as follows:-

Kosiyo Mechiyo Saha yanagan natappa saraha tappa Chongbang Samba hangden yo Kashi xetra samyangle sikri yuppare sikri wanchangmu thasing. Kashi xetra samso yaming wanching. Khune yukphungmu kannu thange. Thang ganmu natnu yange saraha mu natnu thangemu.

Yo Kashi Ganga tembe yo attuding yo lammu yong Saptakoshi, DudhKoshi, Tama Koshi yangan natnu saraha natnu yukfung kannu Sabang kannu wasading yo lam thasinglo. Picha katnu sambhog kannu kai kaknu Phangjung kaknu chabting thungwa kaknu Vijaypur na vasa tolam lande. Kai kaknu Phaijung kaktura Kocio Ba Mecio Ba

yanggan tappa saraha tappa Ro. Minu hoppa Tamber hoppa vasa yolam khak kelande.

Yangan natnu saraha natnu hakfara nau dhunge basa tholam khang kedhange. Sigek surung sigi sosam sanvenvotte mata eve membonte sigi sosam phongnu mata ime phongnu minu hoppa Tamber hoppa yukfung kanu Sabang kanu yanggan natnu saraha natnu wasa yolam thange Ro.

Minu hopma Tamber hopma Nuboghat Simraghat Yukphungdin Sabang Kannu yanggan natnu Saraha natnu vasa tholam tangelo. Minu hopma Tamber hopma Nuboghat Simraghat Yukphungdin Sabang kannu yanagan natnu Saraha natnu vasa. Yolam khangkelande kai phangjung kamnu minu hopma Tamber hopma Karakaule yukphung kaktura

Mulu hopma Tamber hopma Sarah natnu Yangan Natnu Vasa Tholam Khangkelande Kochiyo Ba Mechiyo Ba Yangan Tappa Saraha Tappen Basa Yolam Khangkelande. Minu Hopma Tamber hopma Khadkure Tarang Basa Tholam Khangketharethane Kaifangjung Kaknu Minu Hopma Tamber Hopma Yongan Natnu saraha natnu Khukwa dhoru lung ghari Ro.

Cabhat kaknu Chungwa kaknu Sangielung Sobuwa Dobhan Ro. Vasa tholam khangkelande Kociyo Ba Meciyo Ba yanggan tappa Saraha tappa. Ninu hopma Tamber hopma vasa tholam khangkethasing.

Nagbele Ro ketakkumlo Miama vahangminu Tembe Dobhan Tembe Kociyoben Meciyoben yanagan natnu Saraha natnu yukphung kannu Sabang kannu kai phaknu phangjung kaknu thikipakung cahnu Thik Pichhing Thi Thungera Thik Yanglalak Yangdhoktera Minu Hopma Tamber Hopma Sumbo Kere Hukba Kere Chuge Lamtho Chukwama Lamtho Ketakkum Mio Hopmetho Basa Tholam Khangkelande Ro.

(Chongbang, 2009, pp. 145-148)

Synopsis and analysis

The Mundhum is a saga that sings the events of Chongbang Samba's ancestors. This Chongbang Samba Mangena Mundhum and Phyang Samba Origin Mundhum are similar. Earlier, their family was the Kashi clan from the Ganga plain. As they were a dynasty, they were rich in gold and silver.

Their places of work and sports are Mechi, Koshi, Tamakoshi, Dudhkoshi, the Saptakoshi river area, Vijaypur, and surrounding areas. Mundhum says that he roamed around that area and hunted

wild boars. Those ancestors used to hunt wild boar in the Koshi Baraha area, says Mundhum.

The princes of that dynasty, i.e., the ancestors of Chongbang Samba, went from Koshi Baraha to the banks of Tamber Khola to hunt wild boars. While traveling along Tamber Khola, they crossed Nuboghat, Simraghat, Khadkude Bridge, Chungwa Khola, Sobuwa Khola Dobhan, MiaKhola Tembe Dobhan, Ramduwali, and reached Mewa Khola.

Mundhum says that according to the message given by Tagera Ningwabhhu Mang in a dream, they reached Mewa Khola.

In the disguise of a hunter, the prince reached the forest of Mewa Khola. He also had gold and silver plates with him. The forest was under the jurisdiction of King Samyok Hang. A soldier of Samyok Hang saw the prince hunting in the woods for a few days. The soldier reported to the King that the prince was hunting in the forest. He had a gold and silver plate found there in the woods.

So the King sent more of his soldiers and made the prince appear in the palace. The King asked the prince- "Why did you come to my country from where?" The prince told his story in detail. He also offered the King the gold and silver plates he had with him. However, the King thought one should not take away someone's wealth this way. Instead, he should make the prince his brother and keep him together.

The King asked the prince to live together because the King remembered the story of the Samyok Hang king's ancestor hunting wild boar from Koshi Baraha and told it to the prince. After that, Chongbang's ancestors lived in the Mewa Khola area. This is how Changbang Samba's ancestors settled in Mewa Khola, says Mundhum.

In addition, the method of doing Mangena within the Mundhum is mentioned. For example, it is better to perform Mangena Puja in the morning. Chongbang Samba's Mangena Mundhum and Phyang Samba's Origin Mundhum are similar.

In Phyang Samba Origin Mundhum, there is a story of the Nalbo King accepting the gold and silver offered by Prince Saratappa. According to the report, Saratappa married the King's younger daughter. Later, the King gave part of the kingdom to his daughter and son-in-law.

It is natural to have diversity in oral tradition or Thuture Veda. Analysis can be done based on the characters and plot of the story.

Based on the comparative study of both the Mundhums, there is an indication in the story that the ancestor prince of Chongbang Samba and the Saratappa ancestor character of Phyang Samba are the same.

This Mundhum has also revealed that it covers the history of the Kirat Limbu dynasty. Before, Saba Yethang whirled like a whirlwind. First, some people came from Lhasa; then, they became Lhasagotre. After that, some came down to the Ganga Maidan and became Kashigotre.

According to Mundhum, both Kashigotre and Lhasagotre were the same Saba Yethang. They are only separated by time and circumstances. At the same time, Mundhum insists that the Sambas of the Kashi dynasty, including Chongbang Samba and Phyang Samba, belong to the Kashigotre/ Khambongba.

2.18.3

Chongbang Samba's Pung Mundhum

Pung Sammang Mundhum by Chongbang Samba is another important oral legacy of ancient knowledge and philosophy. It is a foundation for evaluating Chongbang Samba's knowledge, perspective, philosophy, and Phyang Samba's. Chongbang Samba and Phyang Samba have the same ancestry. As a result, Pung Mundhum reflects the Samba's knowledge and ideology, including these two.

Mundhum

Misek sammang Shreng sammang ke pokma ke samma surumtho siyoderumyo kheyek thaknere asen iksa khambek tarak tangsang pachchhelle kagetnang yechchi pachche. Tho kuthanam phangje pachche. Khambelaga musendamu apate miyamu aapte sendang aapmora mita aapmare kettakum here nudhuni here thanumu here singlam mu gere poklamu here.

Khakkebelale yo so rishi mangha tho so rishi mangha naulakha chaurasi rishi mangha sendang sepma laxi selma miya hopma namhi selma pha-ang laamante mu kube mejoge. Nam mato mu kube mechoge lasava mu meyunge naam sava mu meyung kugetnam Yetchi

Keppappa Kuyanam phangje kepappa sendange sepmaphahang lahi khepmaphahang lahi khepmaphahang miya sepma pha-ang bamhi sepma phayung.

Aasava namsava kube meyinglen minu sama sama baie samen lapmuyok mudhok simuthok muthok loksang pharutta teyang thakle Phepmaphi Minu Sama Baie Samen Lapmuyok Mudhok Simuthok Mutshok Furutta Teyang Thakle Tumbo Ha Nau Lakh Tara Chausathi Rikhi Ha Yangsa Kundhe Ke Jogi Peri Panja Sanja Ingja Netnusileg Mu Ani Gay gayo sendang ke-aappa,

Sendang sepma pha-ang lahi sepma pha-ang, Miya sepma pha-ang namhi sepma pha-ang Lamto Kube Chogige Nammato Kube Chogige.

Minu Samen Beismin Perry Pancha Sanja Ingja Menettulega Anga Yarin Tumba Sodhan Tumba Nari Kuden Aagnetgara Sendang Serung Lahi Serung Miya Serung Namahi Serung.

Peri Panja Sanja Ingja Minu Samawai Sama Nettusilega sakfari thokwa hangfari thokwa nari kujen menettu lala muthok mi mudhok kakmu mange Ro. Minu sama pardha sama khune aang lokse teyang phutut teyang sikchowa ha thakwaba ha nari kujen menuttu aa iksa tandu Ro Khambek tandu Ro.

(Chongbang, 2009, pp. 148-151).

Synopsis and analysis: Chongbang Samba Pung Mundhum, as it stands now, offers a look into the past. Ancestors used to congregate with sages at Mundhum. Nine hundred thousand intellectuals gathered from below the Ganga plains and above Tibet, China. Meetings were held where the Gurus shared scriptures and had conversations.

Mundhum describes the centuries that gold and silver represent. These ancestors are comparable with the galaxy of Planets. In Mundhum, there is even mention of a Shreng Sammag. He was known as a lone hunter. Carrying flint for the fire was typical in the

past. Shreng Sammang (ancestor) is known as *Chakmake* hunter due to this.

Samba Shreng appears to have descended from Samba Sen and evolved into Chongbang, Phyang, and other Kirat Senehang Limbu ancestors (SenChobegu, 2007).

Mundhum refers to Shreng as Sammang (ancestor), comparable to other genealogies. As a result, we can trace SambaSehreng back to Phyang Sambas. Chongbang, Phyang, and Samba are all descended from Samba Shreng Sammang. The fact that Samba's ancestors were not only hunters but also saints. In Mundhum, they used to think diligently with Gurus.

2.18.4 Saba Sammang mundhum

'Saba' means monkey, and 'Sammang' signifies god in Limbu. Because the nature of this god or associated clan is bright, self-sufficient, and powerful, we can deduce it as a deity, maybe because controlling him was difficult. People thought the misery and sickness of humans were due to the power of the monkey god depicted in Saba Mundhum. People believe Saba Samang is responsible for ailments and a cure-all.

At first look, the story appears both a folk tale with metaphorical vocabulary and instructive knowledge with allegorical word formation and images—the word 'Saba,' which appears in Mundhum, to Limbu's term, clan. In Saba Mundhum, there is Baraha Mang (God) Kokoha Mang and the Koshi River, Tamber Khola.

Tungdunge Dev (God) Tungdunge Mundhum, the protagonist of Tungdunge God Tungdunge Mundhum, was a family member of the famed Kokoha Mang of this region. According to linguists, Saba, a lineage of the Tamber Khola region's Sodhung Lepmuhang, and Saba, documented in Persian history, have remote ties (Pokhrel, 1998; Thulung, 1985).

According to Persian history, the Sabians were a Shiva cult in Persia (Thulung, 1985). Later, the word Saba Sammang became the title and title of Limbu (Subba, 2005)—the Samba dynasty and its

beginnings from prehistoric times.

Kirateshwar (Kirat God), Shiva, Shiva linga, Shivalaya, and other Samba tribe members associate with Kirateshwar (Kirat God), Shiva, Shiva linga, Shivalaya, and other Samba members. The Shiva linga was discovered near the ancient historical site Phangfangden waterfall in Mewa Khola Thum, the Samba clan's birthplace.

The Gorkha and Limbu examined the genealogy of the Kashi dynasty Limbu in Chainpur Sankhuwa Sabha during the Gorkha expansion under Nepal's construction in 1831 Vikram Samvat. They discovered that Sen Magar shares ancestry with the Kashi dynasty Kirat Limbu. This fact prompted Limbu to make a deal with Garakhali. As a result, the saltwater treaty was concluded.

There was a commotion in Limbuwan after Girvanyudha Shah issued an order later in 1865, Vikram Samvat, to deny the Kashi clan Limbus Kipat land rights. At that time, Kashigotre Limbu and Lhasagotre Limbu united to protect Kipat's rights.

By agreeing to run the marital relationship, they formed a front against the Gorkhali. At the time, Kashigotre Samba Limbu swept away Holy thread Janai's three baskets in Tamber Khola (Ingram, 2012).

According to historical evidence, Samba Shiva, Thebasam, Thebahangsam, and Saba Sammang live in several as Mewa Khola, Tamber Khola, and Taplejung. The essences of Saba Mundhum and Tungdunge Mundhum are comparable in several ways. The words Saba, Samba, and Sawa indicate the Samba race's long history.

Based on the phonetic and synonymous meanings of the words 'Saba' and 'Sabian,' there is a relationship between the 'Saba' of Saba Mundhum and 'Saba' of Sapiens in the ancient history of Persia. The word 'Saba' in Saba Sammang means that the introductory word 'Saba' evolved from 'Shiva' to the word 'Samba.'

Saba Sammang Mundhum is a folk story with a hidden background in the Samba clan's origins. As a result, presenting Saba Mundhum here would be relevant.

Sodhung Lepmuhang had a son in the form of a man and a monkey, according to Saba Sammang Mundhum (Sherma, 2009), written by Chandra Kumar Serma, a specialist in Kirat culture. He abandoned the infant on the side of the road to perish. He did not, however, die for another eight days.

Sodhung Lepmuhang tossed Saba into the sky mist after he did not die that way. Saba made it to the top of the slope but became

trapped. Saba began to cry out in hunger on the cliff.

When Sodhung Lepmuhang saw Saba weeping on the Saba cliff, he pulled him out and reminded him that there was a village called Saba Yet-hang on the west side where he should look for food and eat. Saba then went his own way.

On his way, he passed through Tamber Khola to Chirwani. He met the Hembhya clan Limbu, who was going to Tibet to get salt. On the way, the two met and became friends. Hembhya also invited Saba to his house one day before he left.

When the grain was ready one day in November-December, he went to Hembhya's house. However, Hembhya did not recognize Saba at the time. Saba had become a guest at Hembhya's house, remembering the friendship they had met on the way and the invitation given at the time.

He was also hoping to eat at Hembhya's house. Saba, however, became disappointed when Hembhya did not recognize him. Saba wandered off.

Saba entered Hembhya's residence and ate a pot of liquor, taking advantage of the fact that no one was present. Hembhya became enraged when he saw this. Hembhya captured Saba in a trap. He and his neighbors murdered Saba. They then assumed Saba was dead and dumped him into the Tamber River.

Saba's body washed up on Koshi Baraha banks. Kokohamang (God) recovered the flowing creature from the river. He aided Saba and ultimately saved his life. Kokoha God inquired of Saba about how this occurred. Saba claimed Hembhya had beaten himself to death. Kokoha Baraha God is concerned about being sentenced to death for just stealing food. By treating Saba, he was able to cure him.

Then Kokoha God commanded Saba- "Saba Sammam, monstrous monkey-god! You are now on your way to Hembhya's house. While you arrive, avenge the anguish inflicted on you when he had beaten you. Make his body feel ill."

Saba Sammam followed Kokoha God's orders. Hembhya became gravely ill at home less than a day later. He summoned Shaman Phedangba of the Kambang clan and requested that he check the fortune. He contacted Saba Sammam and stated that he was infected with the disease because he was unable to feed Saba Sammam.

After that, he began to worship Saba Sammam and offered food

to him every year after Kartik Mangsir's harvest. He started eating after he had honored Saba Sammam.

Saba Sammam is also known as Yechchama or Yechcham, according to another writer, Jash Raj Subba. Saba Sammam, according to Phedangba, is the source of a person's suffering. People have to honor Saba by sacrificing fruits and grains. Saba evolved into an endearing Limbu family, Samang. It has even morphed into several Limbu variants (Subba, 2005).

Linguistically, the famous Kokoha God of Bahara Kshetra associates with Sumer. Another branch of the Sumer Kir race, according to linguist Balkrishna Pokharel, was the Suker race in Europe. The Greeks referred to this Suker as Batrahos, while the Orthodox referred to it as Coke.

The references in Kirat Baraha Kshetra to the Sicilian mythological king Kok (Koklas) and the Koka- Kokaha- Kokahang river are similar and meaningful (Pokhrel, 1998).

As a result, throughout history and geographies, various historical facts and figures have provided meaningful evidence that Saba, Samba, and Shiva are synonymous.

Chapter 3

Statement of the Problems

3.1 Issues

Historical studies and genealogical analysis show that the origin of different surnames and sub-surnames within Kirat Limbu was around 5-6 hundred years ago. Writing the history and genealogy is a practice, considering it as Limbu's starting point or origin. The traditional belief of Kirat Limbu is that the family genealogy should be at most Limbu. Because if there are any relations with other clans and castes, disputes may arise. That is where I found the fundamental problem.

Is genealogy confined to a family line or an anthropological background as a member's metropolitan? In this question, let us try to show the picture from an anthropological point of view regarding the relationship between any family surname and other ethnicities and castes because genealogy should be seen or written from a scientific viewpoint.

History is not complete only based on Thuture or oral Mundhum. Scientific facts alone cannot explain history. So folklore should be supported by historical, scientific facts and figures. Anthropology has drawn a blueprint of Kirat Limbu's origin and history. Our

attention isn't getting there as much as it should.

It is customary to write genealogy considering the Limbuwan period before the Gorkha expansion as the base point of Kirat Limbu. Limbuwan politics tries to do politics by limiting the scope of Kirat Limbu ancestry. From the anthropological perspective, to understand Kirat Limbu's development, one must go to the period before the ten Limbuwan eras.

The family name or surname of Kirat Limbu, popular today, was created not more than 5-6 hundred years ago. In the creation of the Limbuwan state, other ethnic groups of the region included in the war also became the Limbu nation. Even after the Saltwater Treaty during the Prithvinarana Shah's rule, Limbu was ordered to remain the anarchy king or landlord in the area he had occupied, so the order of the Limbu dynasty continued. As a result, even though the population of Kirat Rai, the elder brother of Limbu, has more population than that of Limbu, there are many times more surnames of Limbu than Rai.

From 1831 Vikram Samvat, when the Gorkhas expanded to Limbuwan, the Gorkha state gradually interfered with Kirat Limbu's political rights and cultural heritage. After implementing the 2021 Vikram Samvat land reform and removing kipat, the economic rights of the Limbu caste also ended.

As a result, the Limbuwan campaign is trying to make a politics of resistance and revenge against the social impact of the Gorkha rule in the Limbuwan region. The country is going through various stages of social conflict. This sequence continues. The example of the formation of ethnic or religious states worldwide has always led to clashes. The appeasement that the demand for an ethnic identity state in Nepal has not met its objective, and social tension has intensified after Nepal's province No. 1 was named Koshi. I want to avoid entering further into the political question here.

Although Limbuwan politics has increased the political consciousness of Kirat Limbu, it has affected intellectual and academic studies. The angle of thinking has become narrow and biased. The scientific age has begun, but the way of studying society has stayed the same with time. Due to political influence, people are divided among themselves. The Ontological attitude has made it difficult to openly read, understand, write, study, or attain Epistemological truth. The challenge of breaking down this psychological wall has been raised today.

In genealogical studies, if the historical period of Limbuwan is considered the beginning, then the Kirat period is overshadowed. Before Limbuwan, there was Kirat country there. The Thuture Veda or Mundhum composition period is from the 13th to 18th century. These are in literature based on primitive physical knowledge. The Rigveda was composed before the fifth century. Kirat's Mundhum was written in the ninth-tenth century.

It is not that there are no studies on Kirat Limbu culture, but those studies mostly revolve around Mundhum or folklore. Critical analysis and comparative studies still need to be included. They seem reluctant to connect with Sumer, Kurma, Kashi, and Rudra, citing the distant history of Kirat Limbu. The Kirat Limbu writer is concerned with the description of the species. The number of writers who have carved out the Limbuwan strategy based on this covers the situation. Therefore, a pure study is the need of the day, which is done without the effect of political fog.

We must recognize that metaphysical knowledge has unique characteristics and limitations that require scientific interpretation. For this, it requires courage because this is a challenge. Society uses many tactics to suppress new ideas and trends. It also requires patience. When the time comes, the water becomes clear. The truth is revealed.

The reader needs clarification on not being able to distinguish the outer form and the inner form (metaphor/ symbol/ satire) of the words expressed in the Mundhum or folk literature. There is a tendency to understand the external appearance and generalize the facts. Modern science does not blindly believe in primitive knowledge without pieces of evidence. Science seeks facts, evidence, and logical conclusions.

Local Mundhum or family Mundhum should not be generalized. It should be compared and analyzed with historical facts and figures. When presenting any development, it should be factual. The questions raised should be presented logically. Although the Limbuwan campaign tries to limit Kirat Limbu to Limbu history, anthropology, and world history suggest going beyond and searching. We cannot sacrifice our hunger for knowledge and horizons of study at the cost of political campaigns.

There has yet to be any effort to link Samba Phyang's unique history to Nepal's and the rest of the world's histories. Raising Phyang Samba as a member of a global family is challenging.

3.2 Objectives of the Study

The study's main objective is to study the social, cultural, and religious conditions of Phyang, a member of the Samba family, and to study their origin, development, and distribution from an anthropological point of view. The study's second objective is to prepare the genealogy of the Phyang Samba family. The third objective is to search for the base of Kirat, Sen, Rai, Samba, and Phyang bloodlines and cultural influence.

Where and when Phyang Samba emerged will be discovered. The ancestors before the development of the Samba surname will also be discovered.

3.3 Rationale of the Study

According to historical evidence, the Kirat Limbu people used to appoint a genealogy and history writing recorder. He was assigned to note the genealogy of the members of the group. He was also responsible for maintaining the genealogy of people who left the group and those who joined.

This tradition has changed over time. Everyone was busy with daily livelihood. Most of the people were illiterate. However, some proactive people managed to call an educated person for consultation in preparing the genealogical record as per recall and hearing. It was customary to keep the note written on Nepali paper and stored in a wooden box. This situation was prevalent about 50/60 years ago.

Many handwritten histories and genealogies were lost, eaten by insects, chewed by mice, or burned in the fire. Thus, most of the ancestry written for future generations was not fulfilled. Such complaints used to come from the mouths of many people. Some senior citizens expressed regret for not keeping the documents safe. Despite our best efforts, we have been unable to properly pass on our knowledge and history. As a result, correct or reliable scientific study of history or genealogy has become easier today with reliable resources.

During the survey, I discovered some exciting practices. Some families hesitated to share their knowledge and ideas about kinship or ancestry. They want to keep what they know so far a secret. They became worried because they would be forced to share their property, such as lands, with them if kinship were established. This

assumption also made it challenging to write genealogy due to a lack of correct information.

In 2046 Vikram Samvat, Nepal regained multiparty democracy. Deep-rooted people's dissatisfaction was visible in the open air. As a result, after 2046 Vikram Samvat, there was a social milieu where people started expressing their feelings and views. Indigenous people began to write genealogies to discover their identity and past. Then came the flurry of genealogical research and publication. In 2063 Vikram Samvat, the people's identity movement reached its pinnacle.

The pursuit of knowledge sparked societal awareness. Both favorable and unfavorable outcomes resulted from that. People frequently felt mistrust between and within caste and ethnic groups. Due to this, ethnic egoism and resentment flourished in the societies. After 2062–2063 Vikram Samvat, those who politicized the identity wave also connected the Limbuwan campaign to federalism.

Politicians purposefully told the community about the Kirat Limbu ethnicity and its history. Instead of doing so in an academic manner, they spread knowledge strategically. For Kirat Limbu's history, they needed to be more concerned with scholarly studies. The Limbuwan tactic turned those who disagreed with their political objective into targets for Rai and others and even for Limbu ethnicity.

As a result of political influence, Kirat Limbu's consciousness also drifted. Due to the Limbuwan strategy, it was politically necessary for some of the Kirat Limbu to claim themselves as tribals, sons of the land of the Limbuwan region. However, at the same time, the process of cultural interpretation increased. As a result, a common misconception started spreading in the social network that the Limbu ethnicity came out of a vagina-shaped stone in Taplejung.

Politics prevents us from having a scientific age-friendly perspective from primitive metaphysical knowledge. That was also the case in history and is also experienced in the present. Since studying from an anthropological point of view is the only way to get closer to the truth and the facts, this study was undertaken for that reason.

3.4 Theoretical Framework

The study is exploratory and qualitative based on a comparative investigation. This study is based on a logical discourse on the acquired knowledge or theory. Here, it is accomplished by contrasting, analyzing, and deriving inferences from numerous data rather than accepting all information at face value. According to the need, logical analysis, synthesis, or conclusion has been done by confronting it with additional facts and figures. Critical realism has been thoroughly tested while concluding.

The state of knowledge is also studied under Ontology, traditional and primitive knowledge. Knowledge and theories of related anthropology and modern science fields have been brought under the scope of study under reliable epistemology. While studying axiology, special attention has been given to academic values and recognition without any racial, political, religious, or geographical insistence. The research strategy is of a varied nature. The feature of this study is longitudinal exploratory on the one hand and ethnography on the other.

The present study is based on the theory of the socio-biological model (Wilson, 1975). The socio-biological framework is the best framework to explain the evolution of the Samba ethnicity. Samba's development over a long period, from the Kirat period to the Limbuwan period, came in different waves, looking for their lineage (gene) for security and becoming Samba an established toponym. Tungdunge Mundhum proves this in the last stage.

According to the Socio-Biological model, the desire of people to search for their ancestors, lineage, and genes and to strengthen and

expand their organization is inherent in human genes. In this sequence, Tungdunge travels to Maiwa Khola, Mewa Khola, and Tamber Khola through the estuary areas of Arun, Varun, and Tambar. Due to the genetic influence, he searched for his man. Therefore, the overall essence of this world is following the socio-biological model.

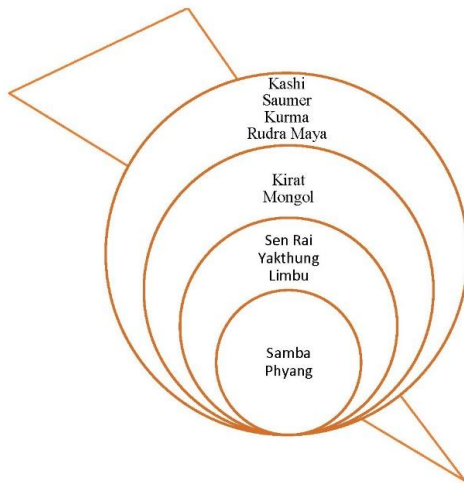
The systematic collection, analysis, and presentation of information, facts, and knowledge is a study. However, more is needed to complete the definition of the study.

Based on existing information and knowledge, new knowledge is derived with logical analysis, theory inspiration, or creation, called research. Research is done with new concepts, methods, and understanding. The primary research concept is to have a logical argument on knowledge and theory. We conclude the research only by further reasoning the knowledge from the argument. In the present study, analysis and synthesis have been completed by adopting the principles of deduction and induction. After examining the data, the hypothesis derived from examining existing theories was established as a fact. On the other hand, by looking at the pattern of the evidence found, the theory has been inspired and created by organizing the facts based on additional evidence.

What is the state of knowledge Ontology? The metaphysical or traditional knowledge has been studied in detail in it. What is the state of reliable knowledge epistemology? The researcher has also been studied. How much axiology has been adopted in the study? Particular emphasis has been placed on educational value and recognition without prejudice to caste/ethnicity, politics, and geography. The Research strategy is of a varied nature.

On the one hand, it is longitudinal exploratory; on the other hand, the study has also focused on ethnography. Species description has been refined by socio-biological theory. It is also a mixed-in approach. On the one hand, this research is based on positivism, a study based on solid evidence independent of the subject matter. On the other hand, the researcher is the subject of the research title. Thus, his knowledge and perspectives are also utilized, and the Phenomenology technique has been used.

Socio-Biological Model & Antropological Perspectives



Study of behaviour/culture
and development of Kirat
Samba Phyang

Theoretical Framework

3.5 Limitations of the Study

The subject of this study is Kirat Samba Phyang. Although its outcomes are, in essence, comparable, we cannot apply it to other clans.

Chapter 4

Methodology

This anthropological, historical exploratory study analyzes, compares, and synthesizes written data. It has gathered qualitative information about Phyang Samba's family growth and behavior as a primary source. Taplejung, Panchthar, Sankhuwasabha, Sunsari, Jhapa, Morang, and Lalitpur in Nepal, Sikkim Assam in India, and Phyang Samba villages in Bhutan are among the communities. The researcher used purposive and convenience sampling techniques to find the focus person for collecting information about each neighborhood. We can use that method since the samples are homogenous. However, we can not generalize findings because of their uniqueness.

The study followed the idea of the Socio-Biological Model. It has created a sense of self by looking for blood relatives. Although the survey used and updated the first genealogy, work has to be updated or get more material. The revised family tree has information from the checklist on the family's and cultural status. The primary personnel adheres to the list. The researcher made the data available by making extra additions or separate notes based on the first genealogy. In addition, the investigation has gathered more details, pictures, and texts.

The researcher updated the genealogy through the information collection. From clusters, the researcher jotted down historical and cultural information. After analysis, the researcher received the research findings. The researcher published written communication and circulated it using social media platforms such as webpages,

Messenger, and similar venues. The last documentation changed the written work based on the feedback and ideas obtained.

The study included both primary and secondary sources. Interviews and group discussions took place to gather Primary data. These Primary materials include handwritten Mundhum, Samba's genealogy, notes, government and valuable documents, published copies of government records, newspaper articles, interviews, artwork, photography, speeches, Palam songs, musical notes, music, and documentaries.

On-the-spot observation visits and meetings in various locations have been the foundation for primary data collection. An on-site visit to Taplejung, Sankhuwasabha district, was part of this training. In addition, the coördinator gathered information from various locations by contacting Phyang Samba via phone, mobile, e-mail, Viber, and Messenger. During this time, the researcher attended meetings. Limbu language, culture, and history experts were interviewed, and the researcher gathered ideas. The researcher collected information at the Samba gatherings in Dharan in January 2018.

In the secondary data material, books on history, literature, linguistics, sociology and anthropology, theology, philosophy, culture, biology, psychology, genetics, archaeology, and so on were studied in hard copy and online, as were journals, research papers, scholarly writings, and essays. The researcher obtained up-to-date information through scientific associations, academic publishing centres, and internet encyclopedias.

In addition, the researcher studied the ancestry of other Limbu species families. The study has prioritized the research and analysis of Kirat Limbu's history, Nepal's history, ancient India's history, and the history of the old globe. The writing style used the American Psychological Association (APA) type to cite and reference all the following primary and secondary sources of information.

According to the writer's mother, Naramaya, in 1959, two brothers from Hangpang, Aita Raj Phyang Samba and Charkyamba (Sher Bahadur!), went to Taplejung's Mewa Khola Thum Samba hamlet. They had most likely gone there to learn about the family's situation. They wanted to update their rights to the land. They also learned about the state of land revenue. They were introduced to the family and collected its genealogy and nomenclature. As a result, Aita Raj Phyang gathered and brought an outline of Phyang

Samba's ancestry. My mother told me that upon their return, the Samba brothers from Mewa Khola presented them with a goat as an offer. As a result, genealogical work might have begun at that time.

This research was different from the time-bound plan. A tentative genealogy template created by 2055 Vikram Samvat was already public. Around two decades later, in 2014 Vikram Samvat, this pen began examining literary material from many departments of Kirat history, literature, linguistics (including Mundhum), archaeology, and genetics. Linking it to genealogy is also called the second stage. In 2018 Vikram Samvat, the job of collecting and analyzing genealogy began.

The third stage of genealogical writing is the current 2019 endeavor. The writing added new information and updated the genealogy.

Phyang Samba brothers moved from Mewa Khola Samba to Atharai Hangpang in 1806 Vikram Samvat. They cleared the forest southwest of Hangpang's Chungwa-Sobuwa intersection. They built a shelter and cultivated an area Khurpethyak. People from Mewa Khola used to come to Chungwa Hangpang and see Phyang Samba to pay for Mewa Khola's land revenue.

According to the writer's mother, they had spent a few days at home in Hangpang. This action links the Mewa Khola Samba hamlet and the Hangpang Phyang Samba family. This meeting, of course, contributed to the genealogical and historical context. When His Majesty's Government Nepal assessed the Mewa Khola Thum land mapping in the 1950s Vikram Samvat, the revenue-related communication between Mewa Khola and Hanpang was halted. Tek Bahadur Phyang Samba had previously assigned paying his part to the brothers living in Mewa Khola Samba, as he said.

Aita Raj Phyang Samba, Atharai Hongpang village in Taplejung district, handed over the old documents from Mewa Khola Samba village to the author in 1998 and asked me to note them down. This writer drew a rough outline of genealogy on a large piece of Nepali paper by hand. However, it was OK to look at this material or show it to one or two people, but it could have been more comfortable to share or show it to a large group.

At the time, typewriters were common but challenging to use for genealogical trees. Computers had just recently become popular. However, people in the market were new to typing texts in genealogical Nepali or using a printing press. By visiting a newly

opened computer center in Biratnagar in 1999, this writer got the genealogy drawing in A-four size papers. Even if it was not that way, it was effective. In any event, the 10-generations painting on the four pages appeared cleaner than the manuscript. This writer printed 100 sets first, then another 100, for 200 handouts as a publisher. The publisher then distributed printed documents to the Phyang Samba families who lived in various locations. The publisher also made genealogy available online on the website.

Almost two decades have gone by since then. Tamber Khola flowed much water during this time. The brothers began to express their intention to expand it and produce a genealogy book. The Phyanghang Samba Society meeting in Dharan in May 2018 decided to update the list and publish the genealogy in book form. The community encouraged this pen, which had been active in this effort since its start, to write. The meeting tasked Dhirendra Phyang Samba, Tek Bahadur Phyang Samba, and Chandra Phyang Samba to prepare the list and gather relevant information. I saw the opportunity to conduct a study that would benefit everyone in Kirat Limbu culture, history, and Nepali culture, and I began writing.

Chapter-5

Findings and Discussion

5.1 Outline of Ancient Ancestry

According to genetic studies, the wave of the current human family tree is about two hundred thousand years long. About 200,000 years ago in Africa, the modern human race evolved from a mother's womb (Gibbons, 1992).

The channel of such a long wave is immense. The period of Swayambhuva Manu mentioned by Vedas and Munatambe or Muna mentioned by Mundhum is only 3391 BC, i.e., about 5300 years before today (Thulung, 1985). Based on the Rigveda and other Sanskrit literature, people have been able to remember or record only the genealogies from the time of Swayambhuva Manu (3391 BC) and Vanvatsava Manu (2811 BC) (Sheoran, 2017).

It is beyond human memory to record the remaining 195,000 years of genealogy. A Chinese study has proved that the Mongol race developed from the Negro race 60,000 years ago (Li, 2004). Chinese legend also says that their ancestors were black. They say that those black ancestors have turned yellow due to environmental effects.

We can also compare the Hindu goddess Kali, Mahakali, found in India and Nepal, with the above Chinese legend. The above-estimated lineage of about 5,000 years is impossible to verify. However, based on hearsay, memory, and evidence, and by comparison based on similarity and diversity, we can draw up a

theoretical outline of the family tree. Since the first period of the genealogy is extensive, the genealogy can be considered to be only a conceptual blueprint symbolically.

As Mundhum discusses Swayambhuva Manu, which is also mentioned in Sanskrit literature, during the time of Swayambhuva Manu, the ancestors of Kirat and Arya lived in the same place. History and Vedas say that the ancestors of Kirats or Mongols, Aryans and Khas, Caucasians, and others. We are all in one place in Mesopotamia, Persia (Thulung, 1985). Kirat Mundhum also says that Limbu's ancestors lived in Munatembé before coming to China (Chemjong, 2003a).

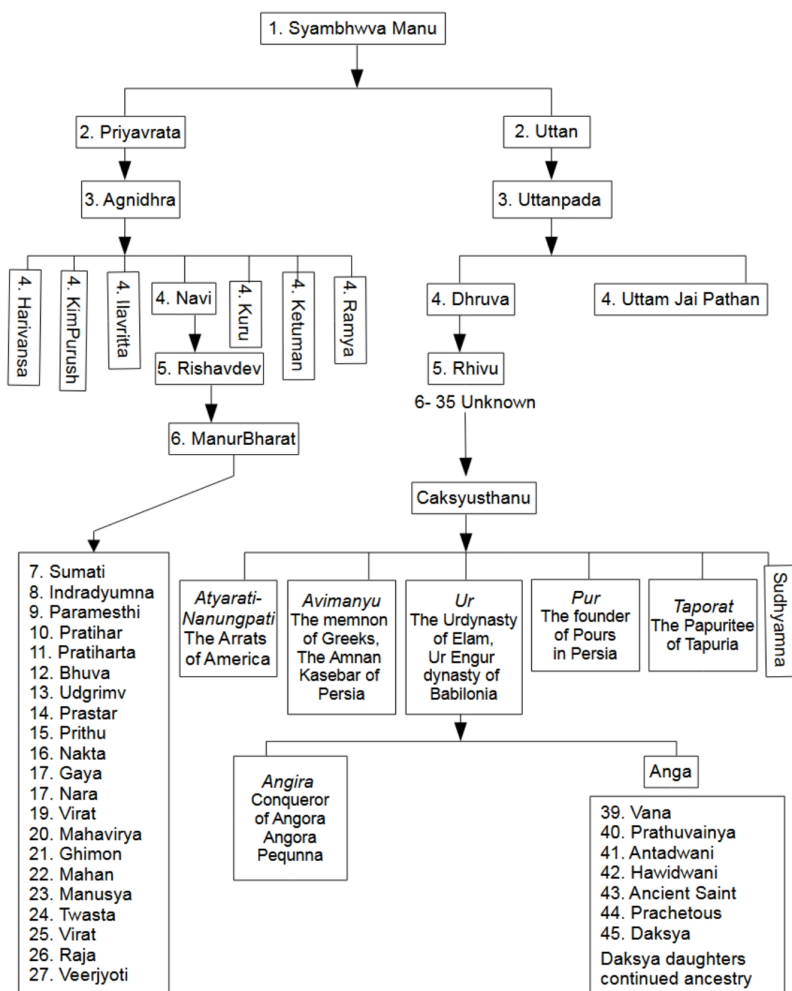
To figure out the genealogy of roughly 5,000 years ago, we must rely on the Vedas. Based on the Vedas, we can estimate the ancestors of the Kirats. Scientific excavations, research, and research have proved some Vedic knowledge. An attempt has been made to theoretically draw a conceptual or ancient period by comparing it with the facts written in proven history.

Modern man has been sprinkled with human knowledge since its origins. Over time, a branch of modern man from Africa through West Asia, Central Asia, and Eurasia reached Afghanistan via Saptasindhu, Ganga plains, and Simangadh (Simraungadh). Other bark branches entered India and Nepal through Russia, Mongolia, China, and the Brahmaputra River. An attempt has been made to show the virtual outline in the ancient genealogical tree for study.

Roughly 6-7 thousand generations have passed since modern man descended on earth. How ignorant we are that we have difficulty uniting the ancestors of today thirty generations ago. Even Mundhum, the ancestor called in the Vedas, goes up to 200 generations. It is often impossible to count leaves through the human family tree based on the knowledge that man has acquired.

The scriptures explain the human genealogy based on primitive knowledge. Their meanings are symbolic. There is a community, or different names, called a character. Names are mentioned by raising them somewhere and dropping them somewhere. That is why the characters given in the old texts are referred to by different names and symbols, sometimes by gestures and signs. However, to analyze or understand the facts, knowledge of the Vedas, Mundhum, and literature, historical knowledge, and anthropological knowledge, i.e., a holistic approach, is needed.

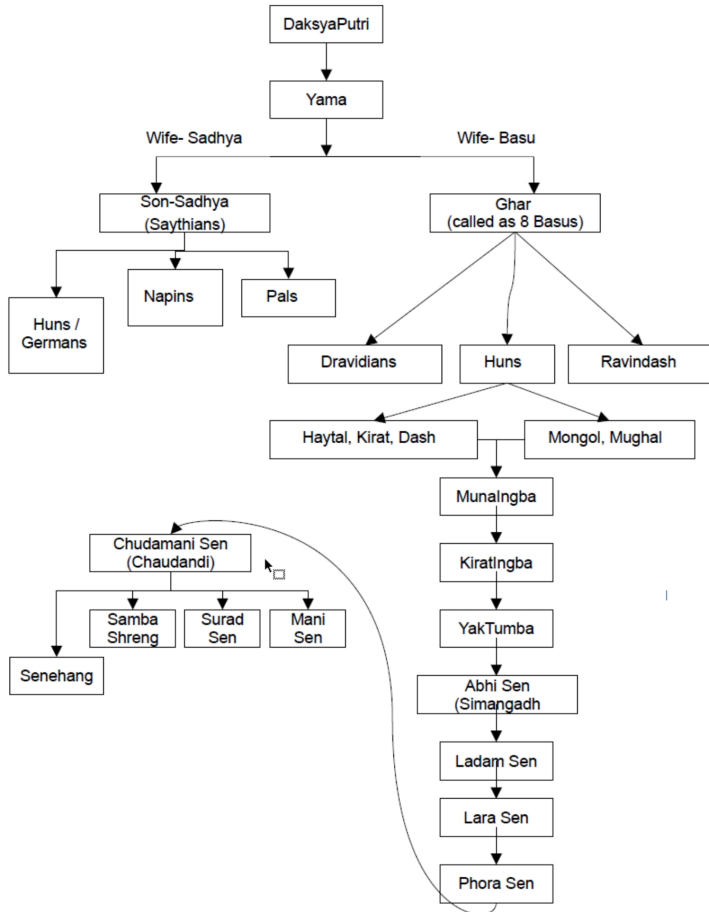
Ancestral Diagram from Antiquity (Stage A)



(Thulung, 1985)

An Outline of Ancient Ancestry

Ancestral Diagram from Antiquity



(Thulung, 2042; Mabohang & Dhungel, 2047; Chemjong, 2059; Yonghang, 2068; SenChobegu, 2064)

According to Vedic literature, Abhinava Manu is the first Manu among the Manus. Arya and Anarya (Kirat) evolved from this. From these arose the Priyavrata and Uttan branches. In the Priyavrata branch, Vishnu Purana, Swayambhuva with Manupra, Srimad Bhagavata, 35 Prajapatis with Harivamsa and 5 Manus with Swayambhuva evolved and Aryas developed. The Harivamsa Purana states that Chakshus Manu and Prajapati were kings from the Uttan branch. From these Uttans, through Uttanapada, Ur, Anga, Dakshaputri, Yama, Ghar (Vasu), Rudra (Ryambaka), three main tribes, Dravidas, Huns and Ravanans evolved (Thulung, 1985).

In Sindh, this Hun tribe was called Kirat. However, genealogy says the Himalayas' Kirat and Mongol (Mughal) races developed from the Hun race. The Kirat genealogy states that the Yaktumba race developed from Kirat through Munaingba, Kiratyingba (Thulung, 1985).

I have already said that it is often impossible to show the 200,000-year-old genealogy of modern humans because the ancient genealogy is extensive. The genealogy from 5-6 thousand years ago is also incomplete and controversial. However, one important thing is that ancient genealogies should be understood as communicated symbolically. Therefore, this study covers the ancient genealogy from Abhinava Manu to Kirat, Yaktumba, and Sen concisely and abstractly.

Genealogy shows that not only the ancestors of the Aryas and the Kirats but also the ancestors of many other tribes species began with Abhinav Manu. Their period is about 5000 years old. Therefore, the people's ancestors currently divided into Arya and Anarya belonged to the same race culture 5000 years ago (Sheoran, 2017). Over time, they were transformed into different cultures, faiths, religions, and tribes. as they spread across the geography.

Linguistics also supports the genetic theory; according to Balkrishna Pokharel, a large group of people used to rear Chhag (goats) in the North Sumer of the Persian Sea. They were of the Chhag faith. They were called the Kashi tribe. Those who lived in Sumer were called Mongols; others were called Kashi. A Kashi tribe was formed by interbreeding between the Kashi and the Guth (cow-breeding) groups. These Kashi tribes returned to Sumer and mixed with the Sumerian (Mongol/ Kurm) tribe. Kir/ Kirat was influenced by Sumer and Kashyap, and Kas and Khas by Kashi.

According to linguist Balkrishna Pokharel, no tribe or caste is free from blood mixing. According to him, there is a blood relation between Kirat and Khas. Brahmins, Kshetris, Vaishyas, and Shudras have evolved from Khas and Kirats. Pokharel revealed this in the research book 'History of Khas Jati' (Pokhrel, 1998). According to Pokharel, it has been revealed that his ancestors belong to the Magar clan. Pokharel claims that the priests of Prithvi Narayan Shah also developed from the Magar clan. Similarly, in the said book, the author Pokharel has said that based on the conversation he had with an administrator of Nepal, Surya Bahadur Sen Oli, Sen Oli's ancestor was also a Magar. Linguist Pokharel believes that one

branch of the Sunu tribe living in Kulu, Kirat Sunuwar, another branch, Gelal Brahmin, and the other brother developed into the slave Dalit caste who worked as Puhuni in India.

5.2

Genealogical Family Tree

A genealogy is a family tree and also a family compass. Some of the names may have been omitted, changed, or even repeated. Generations can go down. Names can be vague and imprecise. To minimize such errors, comparisons are made with genealogies published in other genealogies. Many things need to be revealed in the genealogy; some are contradictory. The historical situation has been analyzed, and the genealogical adjustments have been synthesized here.

The genealogy states that Chudamani Sen's son SambaSereng/SambaShreng of Chaudandi traveled from Chatara to Sanguri, Dhankuta Sangamtar, and then to Mewa Khola, Tamber Khola. One participant made it to the current Yangrup Panchthar through this process. The other two brothers reached the Mewa Khola and Tamber Khola regions, which are located in the current Taplejung district of Eastern Nepal after they crossed the Panchthar. Other sambas, such as those with the surname Phyang (Chongbang, 2009; SenChobegu, 2007; Yonghang, 2011; PhayangTB, 2019), emerged.

In this way, the chronology till the beginning of various Samba sub-clans. Surnames are considered as a Genealogical family tree for study. This blueprint is drawn based on history, genealogy, and Mundhum. The genealogical diagram is drawn based on objective information from Sen Thegim Limbu genealogy, Yonghang

genealogy, Chongbang Samba genealogy, and other genealogy and genealogy experts.

A hunting team from the Koshi Baraha region traveled to the source of the Tambar River, according to Phyang Samba Genesis Mundhum. After arriving in Yangrup, one of the brothers dispersed while traveling to Mewa Khola. Later, the brother gave rise to Yonghang and Thegim. According to the Chongbang Samba genealogy, Saratappa/ Shratappa, who hunted boars in Nalbo, was a descendant of the Senehang Rai or Sen dynasty. Chongbang, Phyang, and others developed from the Samba clan. This fact demonstrates that Yonghang, Thegim, and Samba's forebears were the same in the past.

After Nalbo, ancestors of Samba, including Chongbang and Phyang, they have reached Mewa Khola Samba territory. Before reaching there, the place was already ruled by Sambahang. At that time, the name of the place was Samba. According to the Chongbang genealogy, the descendants of Saratappa-Phembunhang, who lived there, were called Samba based on their toponyms, including Chongbang and Phyang. Their forefathers in the Chongbang bloodline were Sen and Rai titular. Senehang Rai is his given name in the genealogy (Chongbang, 2009).

This pen believes that they were given the name Samba because they were SambaSereng's offspring. I hypothesize that they chose the surname Samba to signify their Samba-Sereng ancestry. Before that, the Mewa Khola Thum Samba territory was ruled by the Samba Hang (King), who can be credited with giving the region its name. However, because Saratappa/ Senehang Rai were related to Chudamani Sen and Samba Sereng of the Sen dynasty, they were easily renamed Samba based on genealogy rather than toponym.

According to the Yonghang genealogy, Simangadh rule had (1) Abhi (Udia) Sen, (2) Padma Sen, (3) Lara Sen, (4) Phora Sen, and (5) Chudamani Sen. Among them, Chudamani Sen ruled the territory of Nepal in 1324 Vikram Samvat. At that time, Gayasuddin Tughlaq displaced him from Simangadh while expanding the kingdom. From there, Chudamani Sen moved eastward with his children and troops and established the kingdom at Chatara Chaudandi. He died there. The descendants of this Chudamani Sen became Yonghang after the offspring of Senehang (Yonghang, 2011).

According to the Yonghang genealogy, Chudamani Sen's four

sons crossed the Sanguri hilltop in 1388 Vikram Samvat and reached Sangamtar, an interior hill, and began to settle. After staying there for seven years, the third brother, Senehang, expressed his desire to separate and cross Tamber Khola. Before he left, all four brothers buried one stone as a memorial, which was named Hangsenlung (Yonghang, 2011).

Then, the three Senhang brothers went to the Tamber River, reached Simraghat, and stayed there for seven years. The third brother, Senehang, who separated from the group, went to Poklabang Tehrathum, defeated the king of Poklabang and took over the governing authority. The other three brothers went towards the Tamber River source. According to genealogy, after reaching Yangrup, one brother separated again. He had two sons named Sangdinhang and Suyapahang. His descendants eventually became Yonghang. Nahang ruled Yangrup in 1396 Vikram Samvat (Yonghang, 2011).

The older brother, whose father-in-law resided in the Tamber Khola region, proceeded there. In contrast, Chachhunu Senchene Senehang, the younger brother, traveled in the direction of the head of Mewa Khola. After reaching the Mewa Khola and Tamber Khola region, Senehangs of the Sen dynasty descended into the Samba Rai and Limbu clans in this manner (Yonghang, 2011).

Chachchunu Senchenu Senehang, mentioned in the Yonghang genealogy, is noted by the Chongbang Samba genealogy as his ancestor Senehang Rai. It is analyzed that Saratappa or SambaSereng was the ancestor of eight sambas, including Chongbang and Phyang. Saratappa's descendants may have assumed the name Samba, considering SambaSereng, their ancestor. Thus, SambaSereng, Saratappa's descendants, were established in Mewa Khola. Samba clan evolved various family names in the Mewa Khola region (SenChobegu, 2007; Chongbang, 2009; Yonghang, 2011).

This Samba became the ancestor of eight Sambas, including Chongbang Samba, and Phyang Samba, the descendants of Sereng, says Chongbang Samba Pung Mundhum. The Mundhum refers to SambaSereng itself as Sereng/ Shreng Sammag. From this, it is known that Chongbang, Phyang Samba is a descendant of Saratappa or SambaSereng mentioned in Mundhum and genealogies. The title of Samba of SambaSereng remained a surname in his descendants. The data shows that after reaching the Samba toponym area, the descendants of SambaSereng adopted the Samba clan name from

the name of their ancestors.

In the Kirat period history of Vijaypur, it is mentioned that Chongbang and Serenghang/ Shrenghang were appointed Subba and ruled their respective areas in the Terai area of the Kirat Kingdom of the sixteenth century (Chemjong, 1974). That fact can be linked to Sereng/ Shreng Sammag, shown in Pong Mundhum of Changbang Samba and Phyang Samba. On this basis, Phyang Samba, Chongbang Samba, and Sereng/ Shreng were related before. Mundhum indicates that there is a blood relation between them.

Being involved in the genealogical collection, I realized that the details from the current generation to two or three generations ago can be correct. Even if there is a dispute, it can be resolved. However, finding a chronological genealogy of characters more than thirty generations ago is challenging. Because different names in different sources know them, they may overlap. Comparing, analyzing, and synthesizing the names or indications given there is a challenging task. It requires deep knowledge of the subject and systematic study. The reflections made during the study led to a more tangible and, to some extent, abstract understanding of knowledge. I have written or synthesized in that direction.

In this way, while looking for Phyang Samba's ancestors, one can find the relationship of Sen, Rai, Yakthung, Kirat, Mahakirat, Sumer, and Kashi in history. Mundhum also features the characters Susuwa, Lalaben, and Mujingna Kheyongna.

Based on the evidence and statistics obtained during the emergence of the Samba race, the development of the Samba clan and Phyang subclan took place approximately 688 years ago. Although this period is considered short in human history, there needs to be more evidence even for that period. Therefore, analysis and synthesis of ancestors and descendants have been done through the comparative study method. The door is always open to revision or rewriting if new facts are discovered in the future.

Here, the chronology up to the beginning of various Samba family members is considered a genealogical tree for study. This blueprint is drawn based on history, genealogy, and Mundhum. The genealogical tree is drawn based on the facts and objective information of Sen Thegim Limbu genealogy, Yonghang genealogy, Chongbang Samba genealogy, and other genealogy and genealogy experts.

In other words, the journey from Simangadh (Simraungadh),

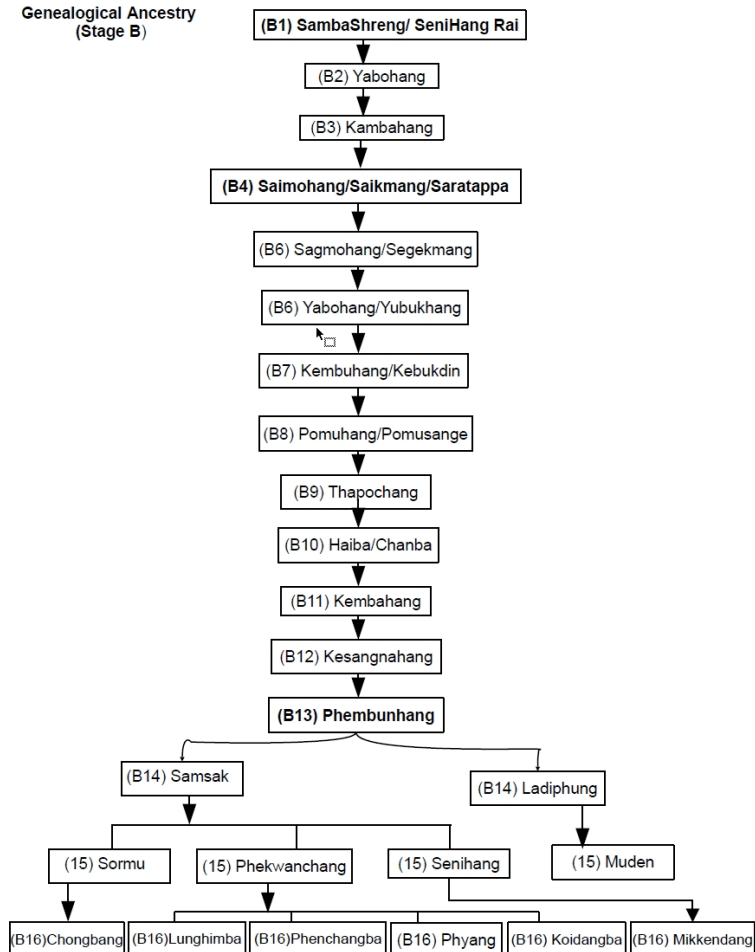
Chatara, Sanguri, and Dhankuta to Mewa Khola Thum Samba Taplejung is called a 'genealogical family tree.' In the same way, the period from the rise of Phyang Samba and Mewa Khola Taplejung to the present time is called the "historical family tree" in the study.

The Phyang Samba family has spread from Mewa Khola to various districts of Nepal and abroad to India, Bhutan, and Britain.

In this study, ancient genealogies are recalled chronologically in A family tree. Mechi Koshi Sunkoshi Tamakoshi is mentioned in Mundhum, and the journey from Simangadh (Simraungadh), Chatara, Sanguri, Dhankuta to Mewa Khola Thum Samba Taplejung recorded by genealogy is kept in genealogical family tree B. Similarly, the period after the rise of Phyang Samba to the present is shown in the historical family tree C.

The ancient period of the family tree is respectively A1,2,3. Similarly, B1,2,3 indicate the genealogical period, and the historical family tree prepared based on updated data in the genealogy compilation is indicated by C1,2,3, respectively.

**Genealogical Ancestry
(Stage B)**



(SenChobegu, 2007; Chongbang, 2009; Yonghang, 2011; Mikkendang, 2019; PhyangMC, 2019)

5.3 Phyang Samba's Population

According to the study, 36 households in the Taplejung district belong to Phyang Samba. Mewa Khola Thum has a total of 26 homes. There are around 15 dwellings in Samba village, eight houses in Balden, one place in Nalbu, one house in Thukim, and one in Livang village. In the Taplejung district, Phyang Samba's ten family lives in Atharai Thum Hangpang village.

Likewise, in the Sankhuwasabha district, there are 35 homes. Five houses are in Barhabise; five are in Dhupu, one is in Diding, and three households are in Lebraham- likewise, one home is in Chainpur, 3 in Wana, and 17 elsewhere. Phyang Samba has settled in the Sankhuwasabha district, which has a population comparable to Taplejung.

Lungrappa Pakyang in Panchthar district has 20 houses. The settlement is part of the Phidim Municipality's ward. Similarly, there are eight residences in the Morang district, with four in Bahunne, three in Gachhiya, and one in Biratnagar. The Sunsari district has 19 residences, 18 in Dharan and one in Itahari. In the Jhapa district, there are 24 houses. Bhadrapur has two dwellings, Prithvinagar has three, Sattasidham Dudhe has four, Barnejhoda has five, Budhabare has six, and Buttabari has four. In the Lalitpur district, there are also two houses.

Samba Phyang is also extended in Assam, India. In Assam, the

researcher found about ten dwellings. According to estimates, at least 20 households in Sikkim and 30 households in Bhutan. It is worth noting that Bhutan clusters branched from Athrai Hangpang. Following their departure from Bhutan, some members traveled to Nagaland, India. So there are some homes there, but the researcher could not contact them. However, some families returned to Nepal and settled in Jhapa. British service members from Phyang Samba have relocated there, settling three families.

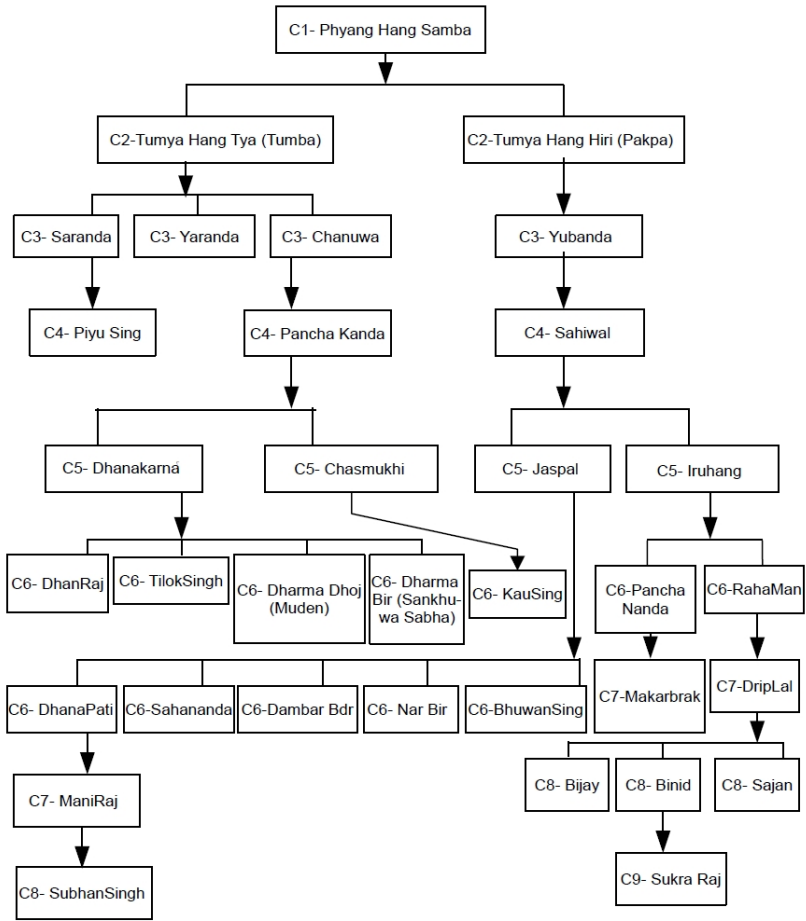
As a result, Phyang Samba currently has 207 homes in its approximate total. The average number of households per household in Nepal was 4.6, according to the 2011 census. On the same premise, Phyang Samba's population is around 952, based on 207 families.

5.4 Historical Family Tree

5.4.1 Beginning of Phyang family

Historical ancestry refers to Lingthang Yak in Mewa Khola Samba, the Munatembe of the Phyang Samba. The Mangena Yak is where Samba and Phyang's lineage emerged and expanded. The tree shows the expansion of the Phyang family.

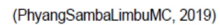
Phyang Family Ancestry
(Stage C)



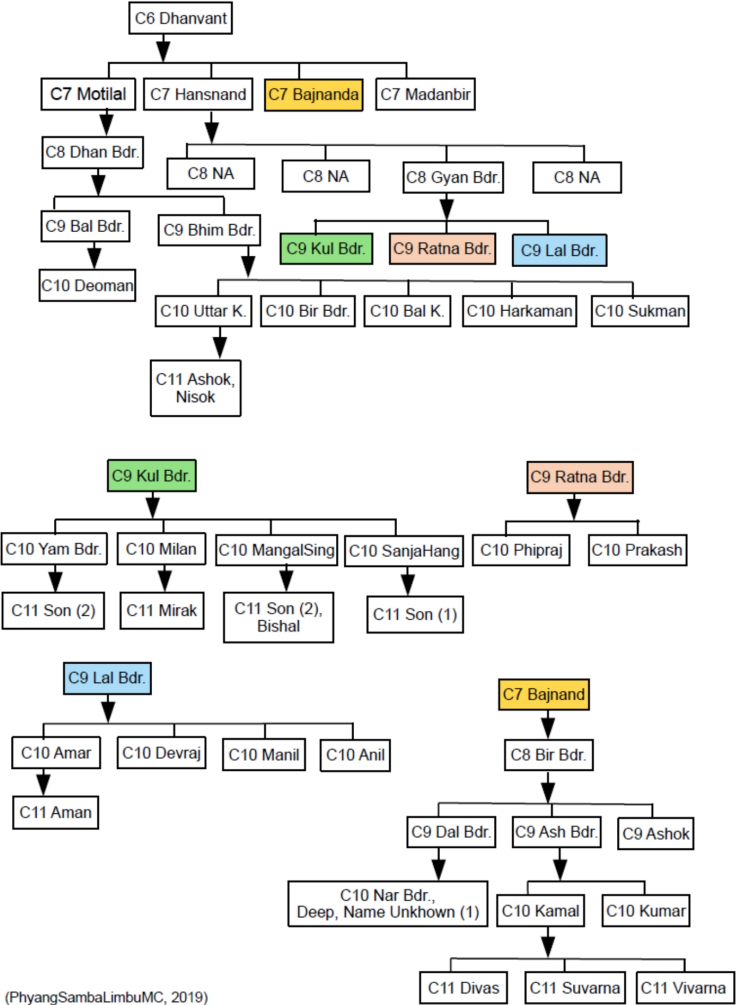
(PhyangAR., 1999; PhyangRB., 2019; PhyangP., 2019; PhyangMH., 2019).

5.4.2 Family Tree of Mewa Khola Taplejung

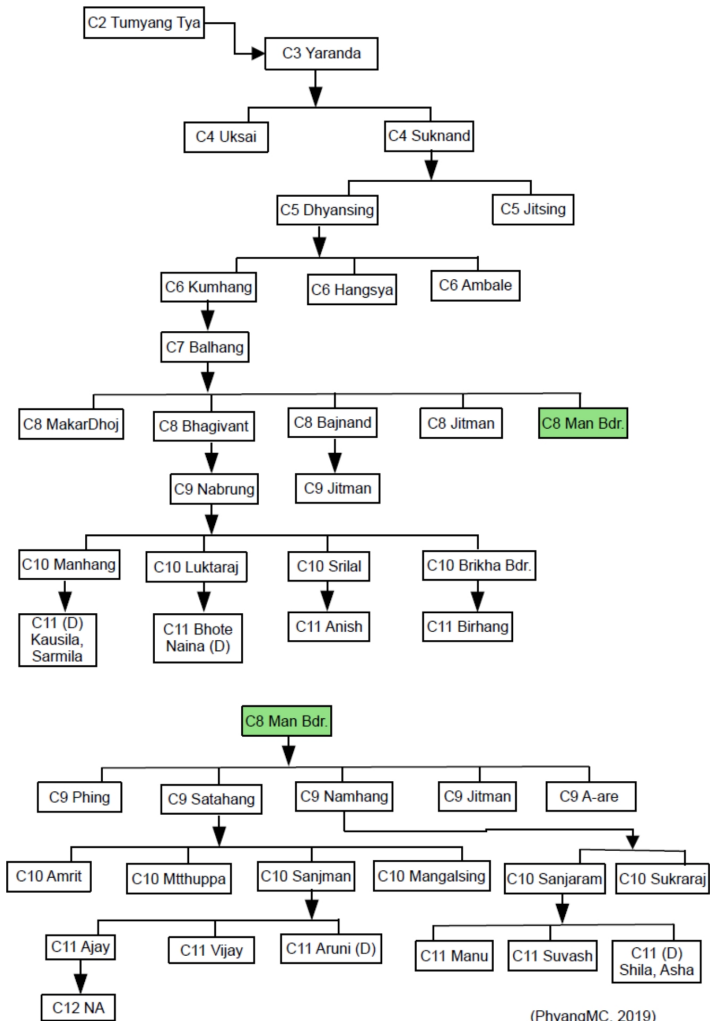
C2 Tummy Tuck



Mewakhola Samba (page 2) C6 Dhanvant branches



Mewa Khola Samba Taplejung Nepal C3 Yaranda family



(PhyangMC, 2019)

Samba Phyang Tumyahang Tya's third-generation children, the Saranda and Yaranda households, live in Mewa Khola Samba. Atharai Hangpang, Sankhuwasabha, and Panchthar are all from the same generation as Yubanda, who is from Mewa Khola Samba. One Hangpang branch has been re-expanded to Bhutan. Nagaland has also vanished from there. The Samba Phyang family, who lived in Assam, India, also came from Hangpang and Sankhuwasabha. There could have been people from other areas who came to Assam. This topic is still being researched.

5.4.3 Athrai Hangpang branch

This section explains when and how Phyang Samba arrived in Hangpang and how he treated other ethnic groups. The first group of Phyang Samba from Mewa Khola Samba village arrived in Hangpang in 1806 Vikram Samvat, according to the first draft of the genealogy of Phyanghang Samba Limbu-2056 Vikram Samvat, compiled by Aita Raj Phyang Samba and published by Nawa Raj Subba Phyang Samba (PhayangAR, 1999).

The fourth generation of Tumyang Tya Panchanand (Wahi Theba) used to narrate that the Phyang Samba came to Hangpang from Mewa Khola about 1800 Vikram Samvat, according to Tek Bahadur Phyang Samba Limbu, an expert in Phyanghang Samba. The Samba Mingshra Sanchagbho also accepted the fact. From around 1800 VS, according to Samba Mingsra Sanchambho, Samba began to travel to Chainpur and join the Limbuwan army. The Samba group returned to Chainpur several times to help Limbuwan Commander Kangsore (Kangsu Rai). Tumyahang Tya's fourth generation, Panchkanda, and Tumyahang Hiri's fourth generation, Shahiwal, moved to Hangpang which was on the way from Mewa Khola to Chainpur.

There are nine generations between the present 12 generations and the fourth generation. Between 1806 and 2076 Vikram Samvat, there are 270 years. You get nine generations when you multiply an

age by 25-30 years. Panchananda's allegation that Phyang Samba came to Hangpang in 1800 Vikram Samvat seems logical. He was Shahiwal's grandson (TB. Phyang, personal communication, August 15, 2019). Grandchildren can hear and recall what their grandparents are saying. During field visits, the family scrutinized the past before constructing the genealogy's first draft. The genealogy mentioned the year 1806 Vikram Samvat was an entry in Hangpang. It can range from a few years to a few decades. As a result, we can infer that Phyang Samba arrived in Hangpang around 1800 Vikram Samvat and settled in Hangpang by clearing woods in the Chungwa area.

The answer to why and how Samba Phyang arrived in Hangpang has come. According to Samba Mingshra Sanchungbho, they began joining the Limbuwan army in Chinpur around 1900 Vikram Samvat. They provided support to Limbuwan army commander Kangso Rai where two Samba fighters Sipa and Phakte became martyrs. According to the elders of Samba Phyang, they cleared forests from Chungwa-Sobuwa junction to the south in Hangpang. Their land is thus called Samba's Khurpethyak.

The arrival of Samba Phyang in Hangpang and Samba Phyang to Panchthar and Sankhuwasabha coincide. The genealogical study revealed that the Samba of Sankhuwasabha and Panchthar and the Samba of Hangpang moved from Mewa Khola around the same time (PhayangMH, 2019; PhayangRB, 2019).

The Phyang Samba clan moved to Hangpang after clearing the forest from the Chungwa Khola and Sobuwa Khola junction in the southland. As a result, the area achieved by Samba got the name 'Samba's Khurpethak' at the time. The Limbu of the Hangbang clan dwelt in the northern half of Hangpang village at the time, while another indigenous Limbu of the Suneba clan lived in the village's southern upper section. Phyanghang Samba from Mewa Khola came to Hangpang and lived in Khurpethyak, but they were Bejille, an outsider group in Hangpang.

There was a resource dispute between the Hangbang and Suneba clans Limbu, who had already settled in Atharai Hangpang. Furthermore, the arrival of Phyang Samba Limbu heightened tensions among the Limbu. Because the Subhangi of Phyang Samba of Hangpang was in Mewa Khola, they appointed Yakso from Tamber Khola as the responsible district. They asked him to arrange land management in Hangpang (TB. Phyang, personal

communication, August 15, 2019).

Phyang Samba had proposed that Yakso be designated as the responsible district to ease the settling of Hangpang. A written document about the land dispute between the Phyang Samba and Yaksho settled in 1807 VS (AB. Phyang, personal communication, April 22, 2018; DR. Phyang, personal communication, January 16, 2018). Samba Mingsra Sanchambho discusses the Gorkhali-Limbuwan battle and the Samba. Samba from Mewa Khola often fought along the Limbuwan army led by Kangsore, a Limbuwan military leader, against Gorkhali in the Chainpur Sankhuwasabha area. Gorkhali played other pranks on Limbu, who assassinated Limbu chief Kangsore Rai and two Samba fighters Sipa and Phakte. Even after continuously invading Limbuwan, Gorkhali army chief Ram Bhadra Thapa Magar could not defeat the Limbu army.

Ram Bhadra Thapa Magar requested the Limbu genealogy to be read. He reminded them to create an agreement between Gorkhali and Limbu not to go to war after the genealogical investigation revealed that Limbu's ancestors and Magar's ancestors were the same, so he reminded them to agree on Gorkhali and Limbu not to fight a war. The Limbu faction ended the battle once the Kashi dynasty's Limbu and Magar Sen dynasties were linked in the genealogy. Kirat history also mentions this. On the same basis, both sides agreed to sign the saltwater treaty. Phedap, Tamber Khola, and Mewa Khola Limbu followed the treaty. The Gorkhali-Limbuwan war, however, ended in Gorkhali's favor.

Gorkhali conquered Limbuwan in 1831 VS. Phyang Samba of Mewa Khola got disseminated from Mewa Khola Samba to Sankhuwasabha, Atharai Hangpang, and Panchthar regions during this historical event. Dhankarna's son, Dharmadhwaj Mudan, used to trade salt from Tibet to Nepal. In his residence, there was a storeroom where he kept his money. Angbuhang was one of his daughters-in-law. When Phyang Samba became enraged at home, he insulted her wife, and she informed her Anbuhang brother that they did not have a rice supply, as her husband's money storage did. The Angbuhang brothers became angry and ordered her to let the money storehouse burn. She was mentally poor, as said, and she obeyed the order and allowed the money store to fire her.

The entire house caught fire and eventually turned to ash. My grandmother, Sancha Rani, told me this story as a child. Prasai, who lived in Hangpang, brought some windows, doors, and squares

that survived the fire, according to Sancha Rani Phyang Samba. In any case, the socioeconomic condition in Hangpang has changed since Phyang Samba arrived.

There appears to be a marital relationship between Phyang Samba and Yakso. According to experts, as a result, Phyanghang Samba offered land as a dowry to Yakso, his son-in-law. Ashal Bahadur Phyanghang Samba's aunty is Hastaveer's wife, who lives in Hangpang Chungwa and the mother of Khadga Bahadur and Ambar Bahadur Yakso. Hastaveer, the father of Khadga Bahadur and Amber Bahadur, married the deceased's nephew again after he died young. Thus, Amar Bahadur and Khadga Bahadur's mother and younger mother were Phyang Samba from Asal Bahadur family. According to those in the know, the Khadga Bahadur and Ambar Bahadur Yakso families lived on Phyang Samba territory due to this association (S. PhyangAngbuhang, personal communication, January 11, 2018; NM. MudenchhongPhyang, personal communication, August 20, 2019)

Yakso also gave land to one of his daughters. Yakso gave their land to their daughter and son-in-law Karan Dhoj from Sobuwa Chage village Taplejung to settle. He was Ananda Dhoj's father and Jash Bahadur's grandfather in Hangpang. It should be noted that Karan Dhoj married a Yakso woman and relocated to Hangpang to live on his father-in-law's estate (NM. MudenchhongPhyang; D.P. Mudenchhong, personal communication, August 20, 2019). Mudenchhong Samba's descendants and Phyanghang Samba's descendants formed a relationship over time. Phyanghang is the patriarch of this writer, while Mudenchhong Samba is the maternal clan. As a result, while tracing his paternal genealogy, the author addresses certain Yaksos as Mama, while others are Lungwa, brothers, Uncle, elder father, and grandpa.

Khurpethyak is the name given to the area cultivated by clearing the forest. The Phyanghang Samba ancestors founded the Chungwa areated south of the Hangpang Chungwa joint. What do the other Limbu in the area think of Samba Khurpethyak? Let us look at a concept proposed by Shankarmaya Tumrok, Sarala Subba's mother-in-law from Hangpang (S. PhyangAngbuhang, personal communication, January 11, 2018).

She grew up in the Chungwa town of Suntalabari. The Sambas inhabit Chungwa land, as he learned from her grandfather when he was a child. She told her daughter-in-law Sarala the same story.

Although they resided in Hangpang, Samba Phyang's ancestral place was Mewa Khola Samba. Samba's Kipat power was active in Mewa Khola. They had Subhangi of Mewa Khola despite living in Athrai Hangpang. Thus, their Mangena Yak is Taplejung's Mewa Khola Samba. Samba's Mangena Yak is known as Lingthang Yak.

People used to come to Hangpang from various places along the Mewa Khola Samba and Olangchunggola routes to pay taxes before the property was surveyed in Mewa Khola region, according to Aita Raj Phyanghang Samba, Hangpang. Phyang Samba ancestors built restrooms for boards and lodging booths at many locations, from Olangchung Gola to Maiwa Dobhan, while dealing in salt from Tibet. The Nepalese government decided later to set up a customs office and a police checkpoint along the route at Olangchung Gola. That necessitated a structure. The government wanted to repurpose the identical old houses left vacant.

The government delegate came to Hangpang searching for its owner and met Aita Raj Phyang Samba (AR. Phyang, personal communication, January 15, 1999). He handed over the ownership of houses and land from Olangchung Gola to Maivadobhan in writing at the government's request (PhayangSamb Limb AR, 1999).

Tek Bahadur Phyang had already given Mewa Khola's Kipat to his Mewa Khola siblings (TB. Phyang, personal communication, August 15, 2019).

Phyang Samba, who arrived from Taplejung Mewa Khola Samba and established in Hangpang, built a fort without displacing any other clans in the Chungwa area of Hangpang. On this premise, Phyanghang Samba is classified as a Hangpang Chungwa tribal or indigenous people. However, the Phyang Samba is younger than the Limbu of the Hangbang clan, who live in Bismure, Hangpang village, and the Suneba clan, who live in Hangpang's Singsoba Southern area. In Hangpang, however, there is a separate grave for Phyanghang Samba.

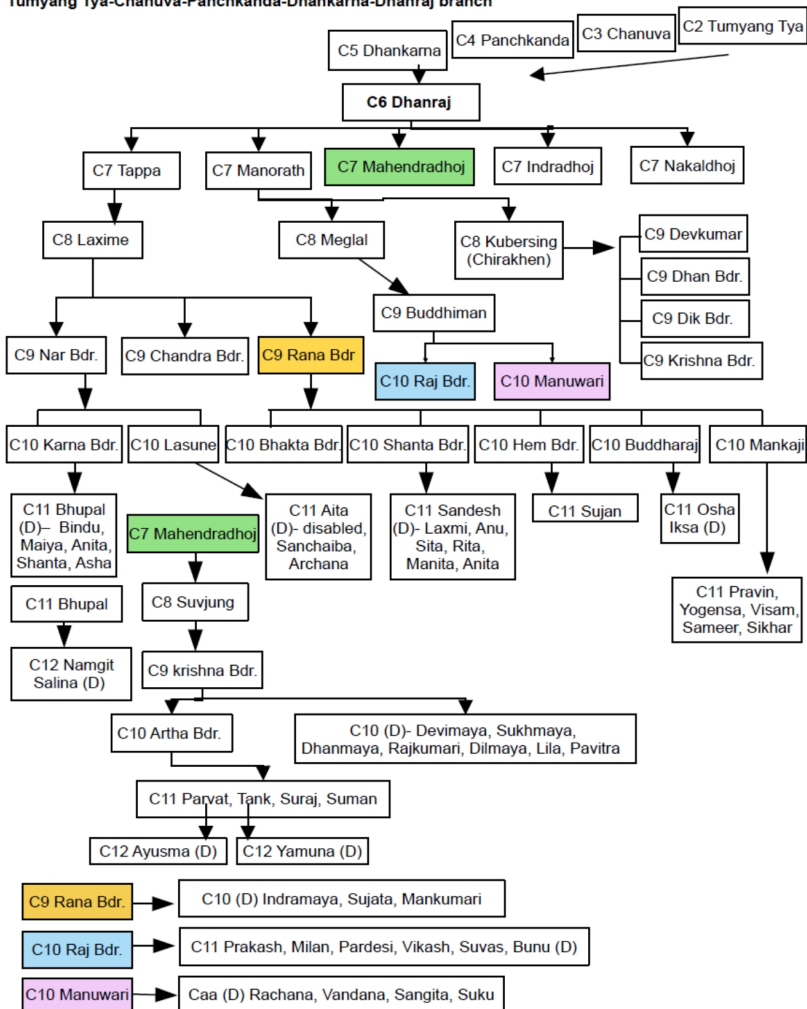
In Hangpang, the Samba community surrounding Chugwa Khola, shrines or mangena yaks with stone tridents buried at the base of Pipal trees have been built. During Chaite Dashain, Bada Dashain, and lineage Pitripuja, this writer recalls an event of Phyang Sambas in the Devithans placed on Chungwa Khola's two sides.

The Phyang Samba has now dispersed from the Mewa Khola Samba's earlier place. They live in Atharai Hangpang, Sankhuwasabha, Panchthar, Sunsari, Morang, Jhapa, Lalitpur, and

other districts throughout Nepal. People attempting to stay in the nation later perished in the Terai region of Morang, Jhapa, and Sunsari. Samba Phyang has just relocated to Lalitpur in the Kathmandu Valley. Many Sambas have arrived in Assam, Bhutan, and Sikkim to seek work, material wealth, and opportunities. Some Samba Phyang families have been in the UK for over a decade after British army service.

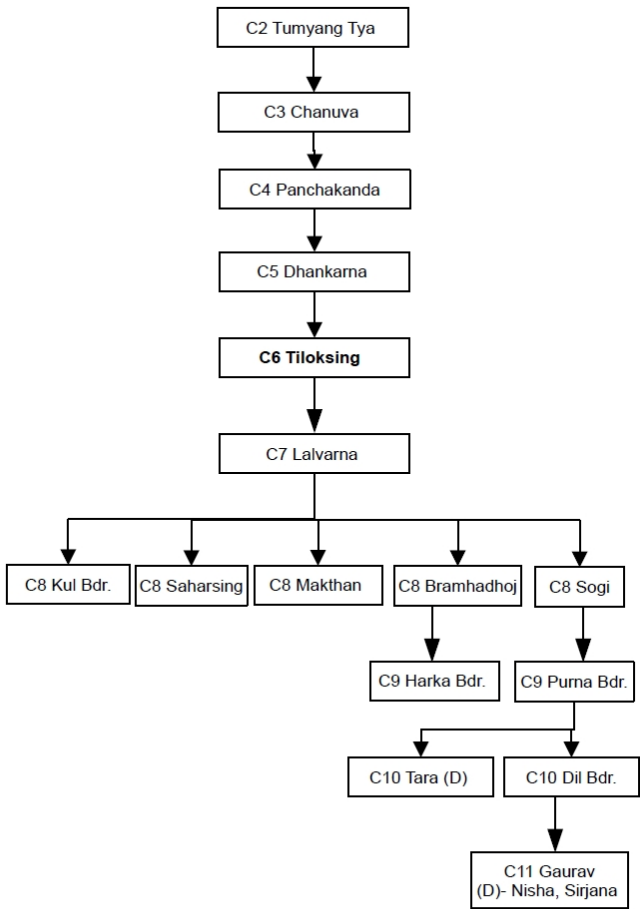
5.4.4 The Hangpang Family tree

Tumyang Tya-Chanuva-Panchkanda-Dhankarna-Dhanraj branch



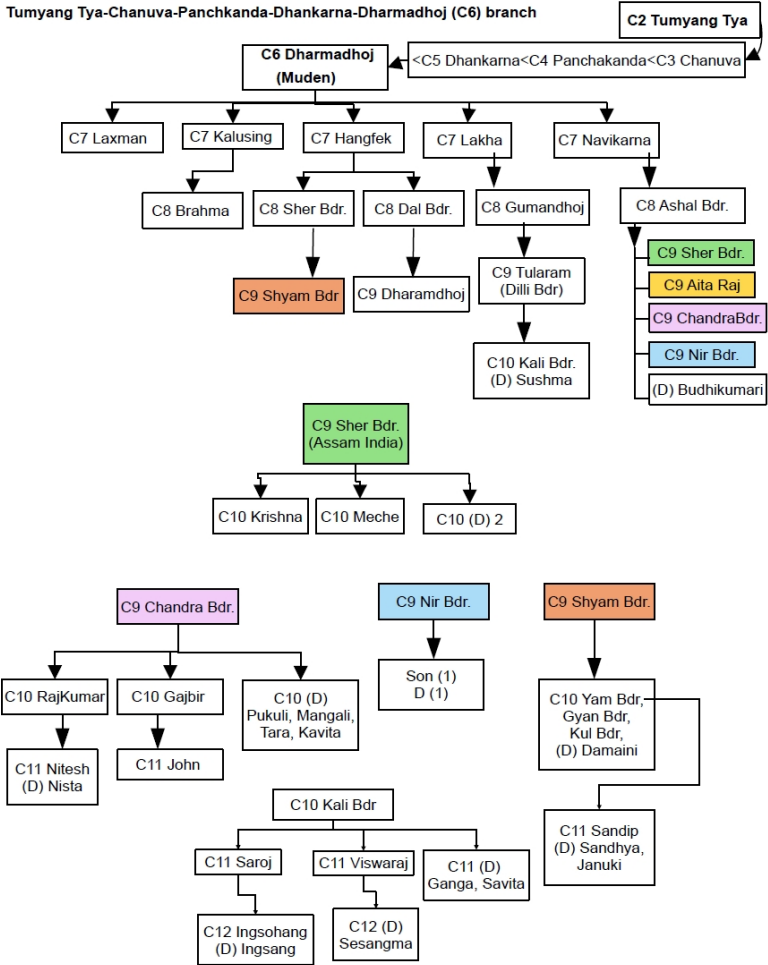
The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

Tumyang Tya-Chanuva-Panchakanda-Dhankarna-Tiloksing (C6) branch



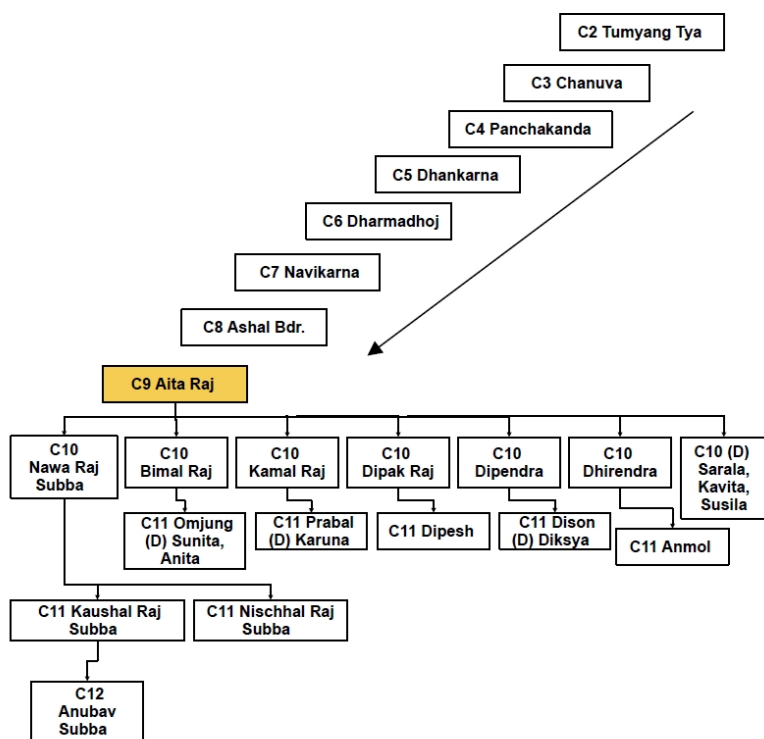
The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

Tumyang Tya-Chanuva-Panchkanda-Dhankarna-Dharmadhoj (C6) branch



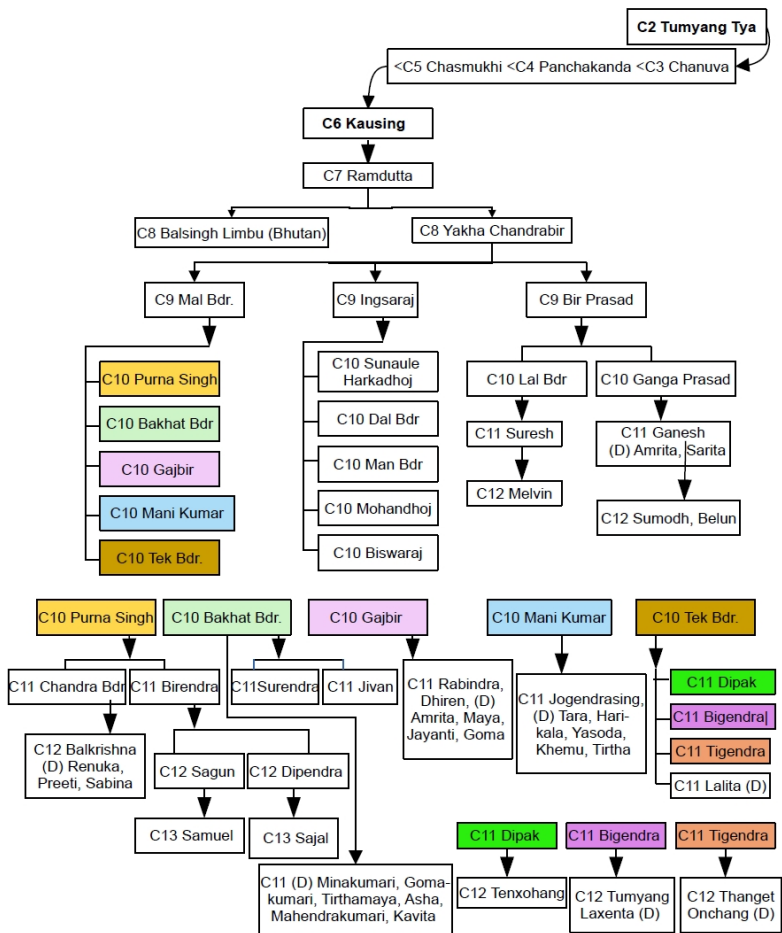
The researcher has updated the original draft of the Genealogy (PhyngA, 1999; PhyngD, 2019)

Tumyang Tya-Chanuva-Panchkanda-Dhankarna-Dharmadhoj-Navikarna-Ashal Bdr-Aita Raj (C9)
branch



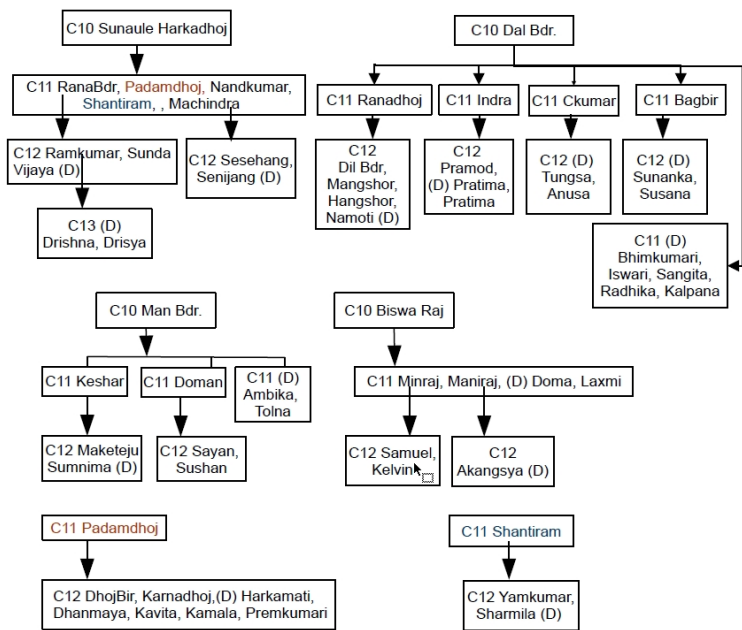
The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing (C6) branch

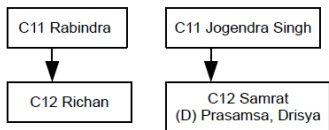


The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-RamDutta-Yakha ChandraBir-Ingsaraj (C9)
continue



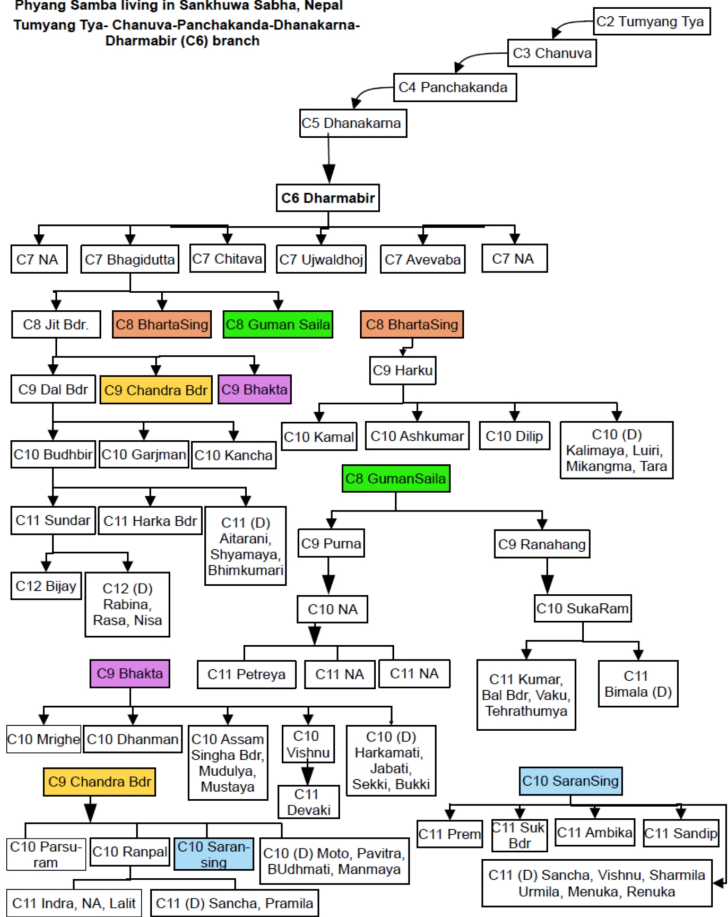
Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-RamDutta-Yakha Chandrabir-Mal Bdr (C9)
continue



The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

5.4.5 The Sankhuwa Sabha Family Tree

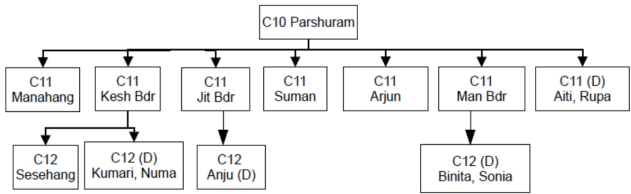
Phyang Samba living in Sankhuwa Sabha, Nepal
Tumyang Tya- Chanuva-Panchakanda-Dhanakarna-
Dharmabir (C6) branch



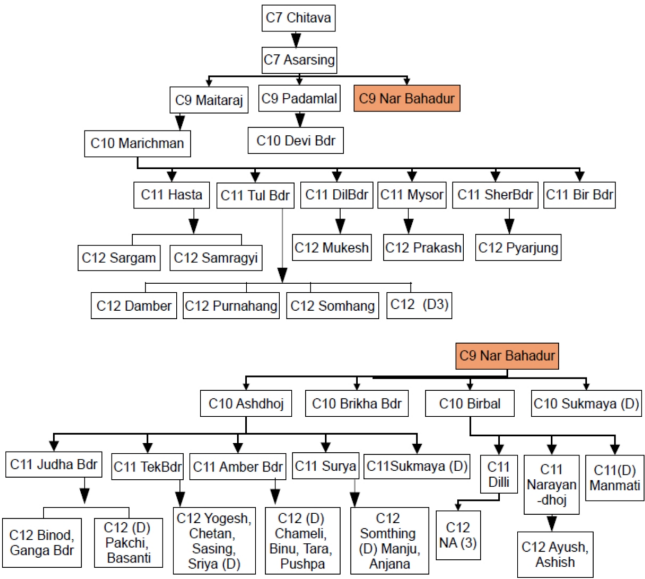
(PhyangMH, 2019)

E2 Tumyang Tya-Chanuva-Panchakanda-Dhanakarna-Dharmabir-BhagiDutta-JitBdr-ChandraBdr (C9) branch continue

Phyang Samba family in SankhuwaSabha



C2 Tumyang Tya-Chanuva-Panchakanda-Dhanakarna-DharmaBir (C6) branch continue

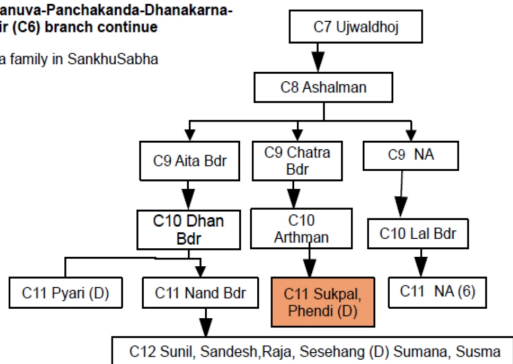


Note: NA= Name Not Available, (D)= Daughter

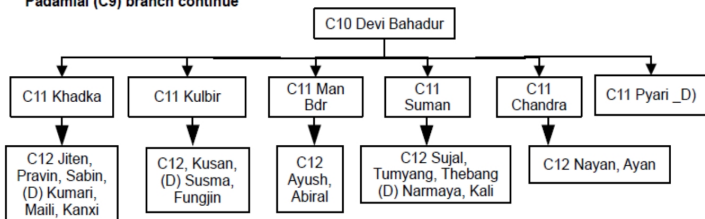
(PhyangMH, 2019)

C2 Tumyang Tya-Chanuva-Panchakanda-Dhanakarna-Dharmabir (C6) branch continue

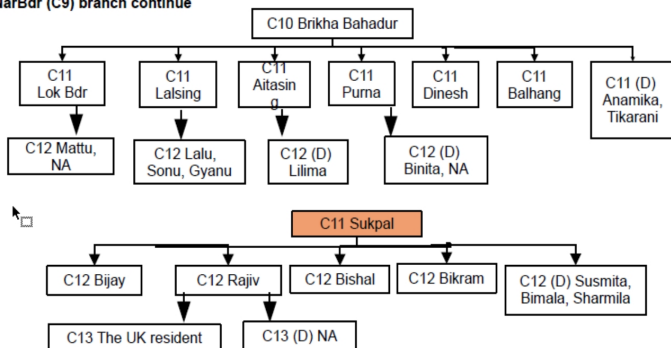
Phyang Samba family in SankhuSabha



C2 Tumyang Tya-Chanuva-Panchakanda-Dhanakarna-Dharmabir-Chitava-Asarsing-Padamlal (C9) branch continue



C2 Tumyang Tya-Chanuva-Panchakanda-Dhanakarna-Dharmabir-Chitava-Asarsing-NarBdr (C9) branch continue

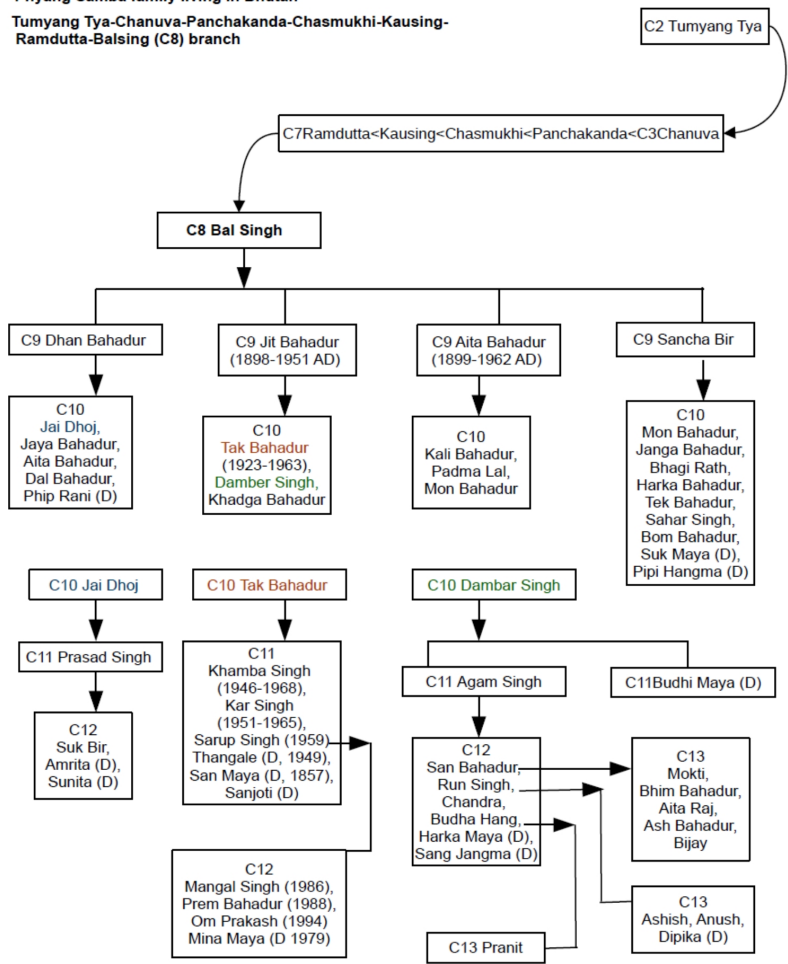


Note: NA= Name Not Available, (D)= Daughter

(PhyangMH, 2019)

5.4.6 The Bhutan Family Tree

Phyang Samba family living in Bhutan
Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-
Ramdutta-Balsing (C8) branch

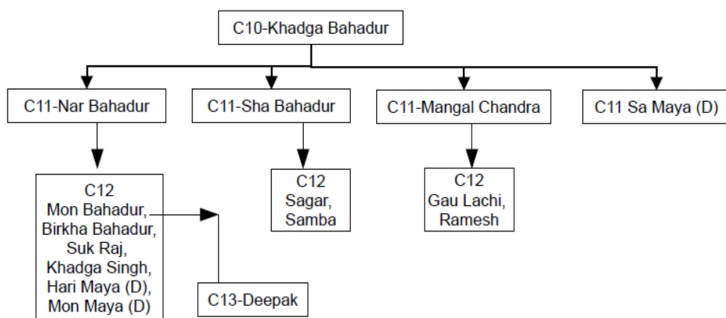


Note: (D)= Daughter; Date of Birth

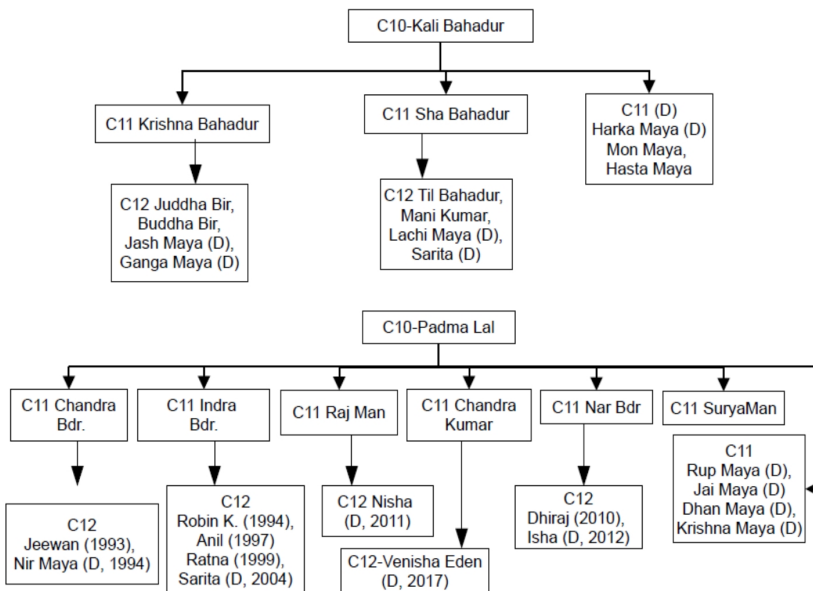
(PhayangP, 2019)

Phyang Samba family living in Bhutan

Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-Ramdutta-Balsing-Jit Bdr (C9) branch



Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-Ramdutta-Balsing-Aita Bdr (C9) branch

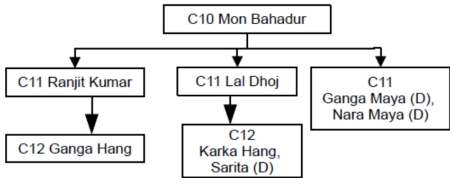


Note: (D)= Daughter, Date of Birth

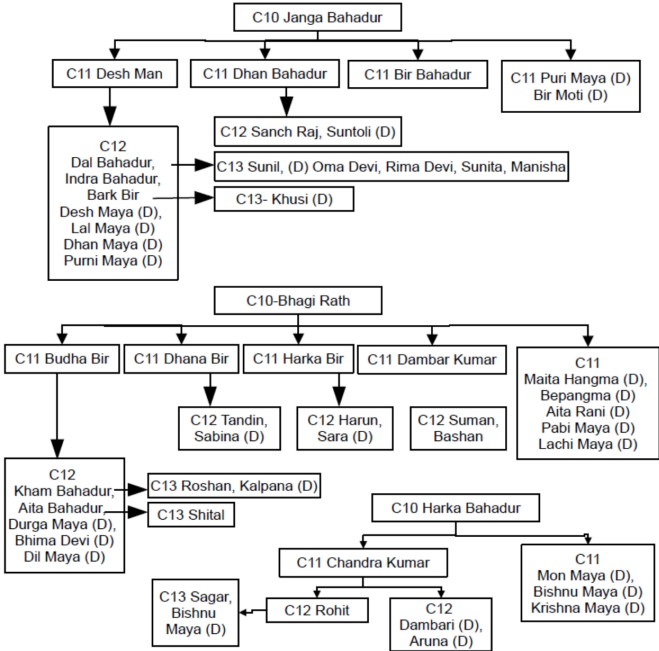
(PhayangP, 2019)

Phyang Samba family living in Bhutan

Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-Ramdutta-Balsing-AitaBdr (C9) branch

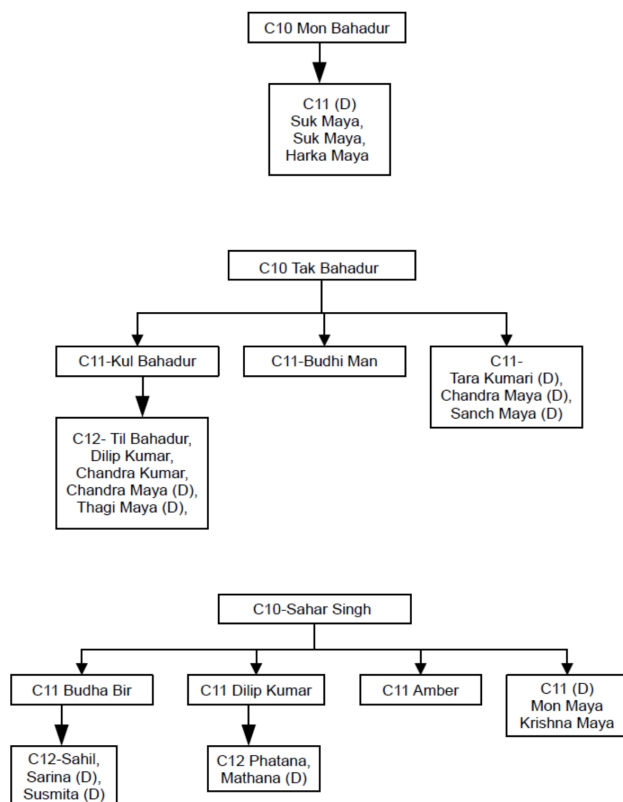


Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-Ramdutta-Balsing-SanchaBir (C9) branch



Note: (D)= Daughter, Date of Birth

(PhayangP, 2019)



Note: (D)= Daughter

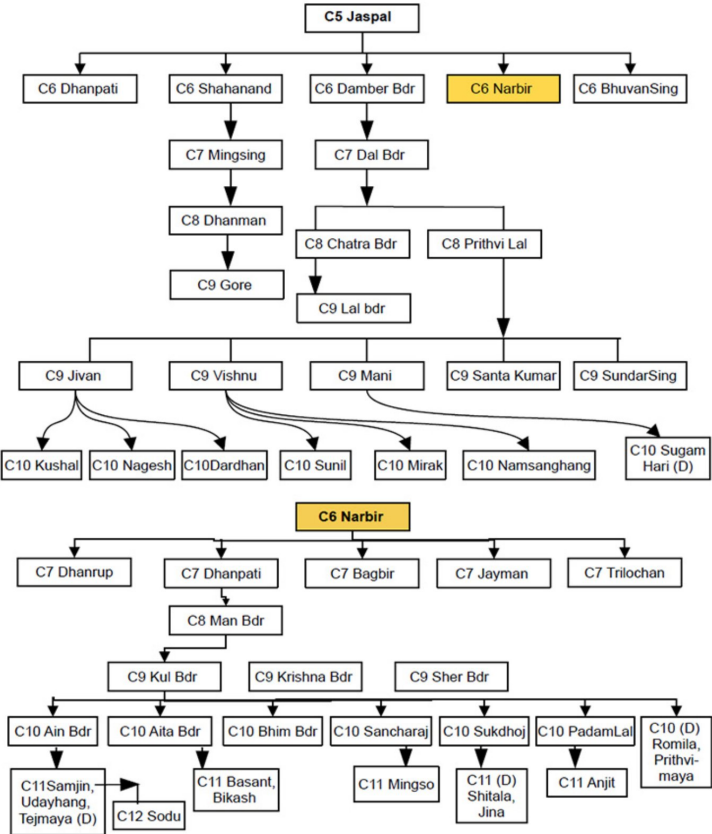
(PhyangP, 2019)

In Bhutan, the Phyang Samba family is a branch of the Hangpang family. Balsingh (E8), the grandson of Chasmukhi (E5), grandson of Kausing (E6), and son of Ramdatta (E7), was the eighth generation of Samba-Phyang-Tumyahang transferred to Bhutan in 1906 (1963 Vikram Samvat). (PhayangP, 2019). With his wife and four sons, he arrived in Bhutan and now lives in Santapsa, Tsirangtoe, Tsirang, Bhutan. There are presently twelve generations running, according to Phyang Samba's genealogy. According to Prem Samba, several of their brothers have moved to Nagaland, India, married Naga women, and stayed there. Following a branch from Bhutan, they have also settled in Jhapa, Nepal.

Prem Samba, who lives in Bhutan, discovered he traveled from Bhutan to Mangsebung, Ilam, to serve Sattehang Dharmaguru. The researcher had a Facebook conversation with him (P. Samba, Personal communication, Sept 2, 2019). He possessed a draft of Bhutan's Phyang Samba lineage but needed help to connect with Mewa Khola or Hangpang, Nepal's mainland. During the interview, he mentioned ancestral names like Chasmukhi, Kausing, and Balsing during the interview (Palsing). The researcher checked the information gathered with the author's original genealogy and adjusted Bhutan's genealogy.

5.4.7 The Panchthar Family Tree

Phyang Samba family living in Panchthar
C2 Tummyang Hiri-Yubanda-Shahiwal-Jaspal (C5) branch

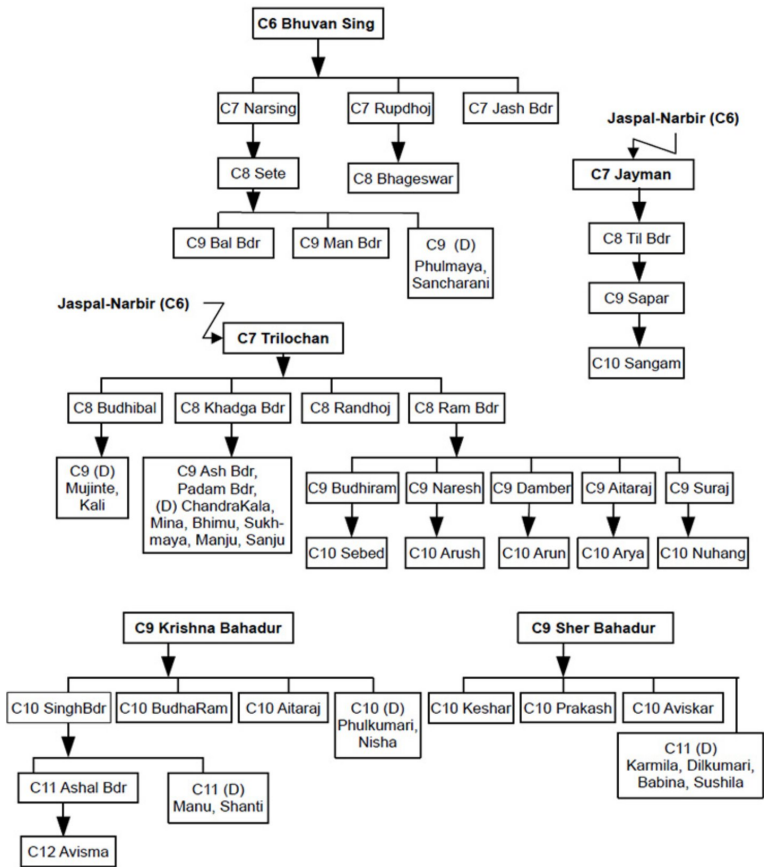


Note: (D)= Daughter

(PhyangRB, 2019)

Phyang Samba family living in Panchthar

C2 Tummyang Hiri-Yubanda-Shahiwal-Jaspal-BhuvanSing (C6) branch

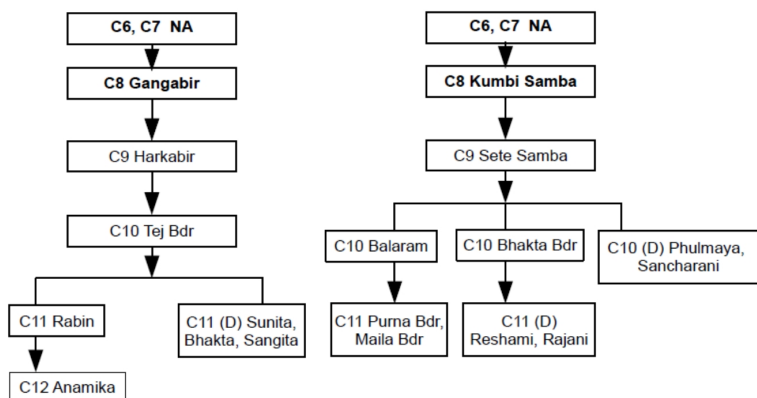
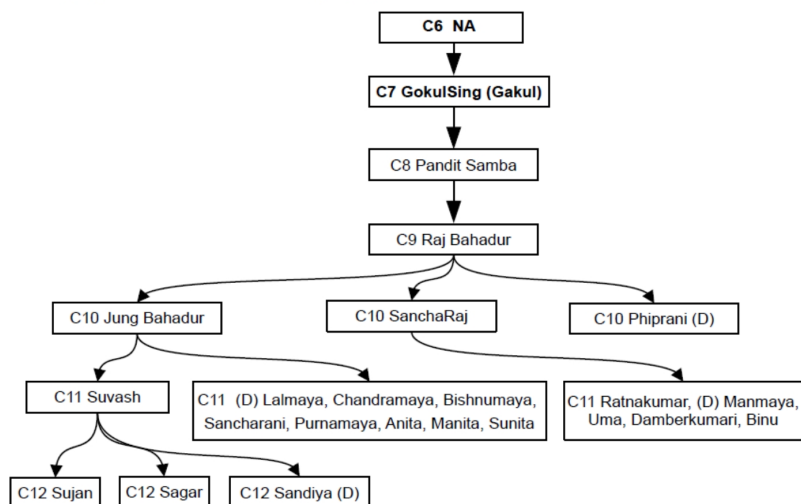


Note: (D)= Daughter (PhyangRB, 2019)

5.4.8 The Sikkim Family Tree

Phyang Samba family living in Sikkim India

C2-Tumyang Hiri-Yubanda-Shahiwal-Jaspal (C5) branch

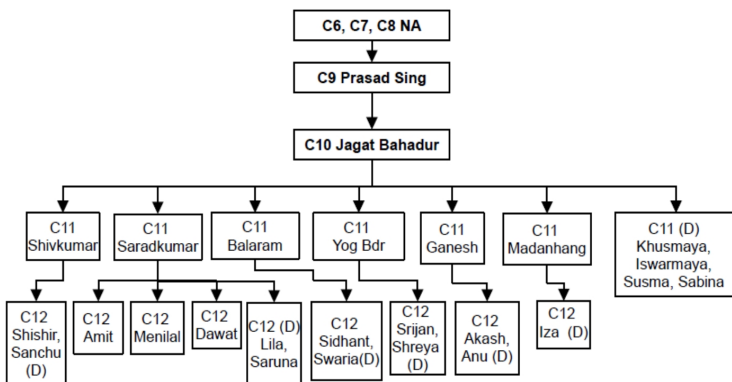


Note: NA= Name Not Available; (D)= Daughter

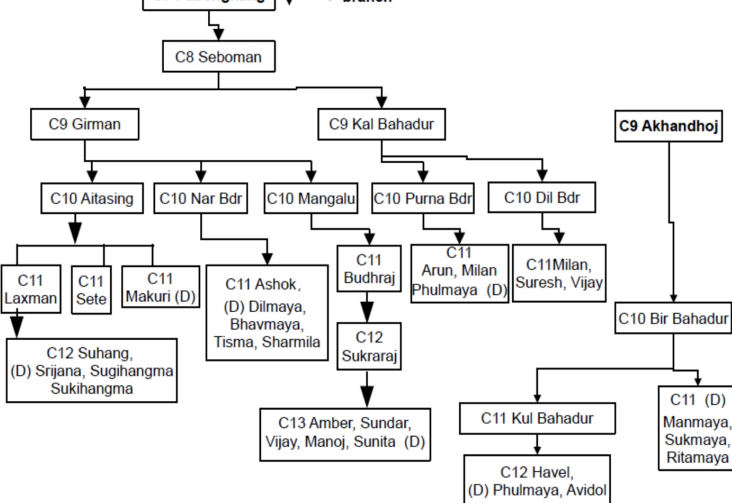
(PhyangYR, 2019)

Phyang Samba family in Sikkim

C2 Tummyang Hiri-Yubanda-Shahiwal-Jaspal (C5) branch



C7 Pabonghang C2 Tummyang Hiri-Yubanda-Shahiwal-Jaspal (C5) C6 NA branch



Note: NA= Name Not Available; (D)= Daughter

(PhyangYR, 2019)

Many Phyang Samba were displaced from Mewa Khola during the Limbuwan-Gorkhali battle, according to Kirat Limbu history and Phyang Samba genealogy. Samba Mingsra said Samba began going to Chainpur Sankhuwasabha in the early 1800s Vikram Samvat (Samba Mingsra, 2018). Meanwhile, Dhankarna's eldest wife's children moved to Hangpang from Mewa Khola. In Sankhuwasabha, the children of Dhanakarna's younger wife separated and expanded. Moreover, Aita Raj Phyang of Hangpang had a paper dated 1806 VS about a land dispute between Samba and Yakso (AR. Phyang,

personal communication, January 15, 1999). Based on this evidence, it is clear that Phyang Samba relocated to Hangpang after 1800 Vikram Samvat.

A Panchthar's Phyang Samba family member stated that their origins were Mewa Khola (PhyangRB, 2019). According to the source, the ancestors left Mewa Khola in 1807 Vikram Samvat. Therefore, we can accept the claim as correct. The residents were the offspring of C5 Jaspal's younger wife. The Phyang Samba family presently live in Panchthar and can trace their lineage to C12 and C13.

Similarly, Phyang Samba, a Sikkim resident, claims to have escaped Mewa Khola (PhyangYR, 2019). This statement is based on the fact that they were the children of E5 Jaspal's eldest wife. In 1807, Vikram Samvat transferred from Mewa Khola to Sikkim. Just as Dhankarna's senior wife's children settled in Hangpang and the youngest wife's children in Sankhuwasabha, Jaspal's aged wife's children settled in Sikkim and the youngest wife's children in Panchthar (now Phidim). Jaspal (C5) was a descendant of Tumyang Hiri (C2). According to the study, his youngest wife's children live in Panchthar, while his senior wife's children live in Sikkim.

We can trace Panchthar's genealogy from Jaspal (C5) to the current C12. However, Sikkim's ancestry has not been traced to the middle generation C6, C7, or C8. This Sikkim family tree necessitates more research.

5.4.9 Phyang Samba living in Assam, India

Samba also lives in Assam, India. According to the study, Samba-Phyang-Tumyahang, Dhankarna's eldest son Dhanraj, Dharmadhwaj's C8 generation Laxime, and Ashal Bahadur's descendants C9 Ser Bahadur and C9 Nir Bahadur) migrated from Hangpang to Assam, India, around seventy years ago. Their children live in the Dimmakoshi neighborhood of Darang, Assam.

Similarly, it is known from the Sankhuwasabha genealogy that Phyang Samba traveled to Assam, India. The researcher attempted to contact them via phone and ask for information but could not get enough info- however, the book incorporated as much information as possible into the genealogy.

5.4.10 Phyang Samba Relocation

Phyang Samba lives in the Nepalese districts of Taplejung, Panchthar, Sankhuwasabha, Jhapa, Morang, and Sunsari. Samba Phyang moved from Mewa Khola, where he was born, to Atharai Hangpang, Panchthar. Some of the Phyang Samba from Bhutan came back to Jhapa and settled there.

There was a malaria outbreak in Terai. Following this decrease in Malaria in 2025 VS, the ninth generation of Samba-Phyang-Tumyang has begun to decline in Nepal's southern Madhes region. Even after the Gorkha Recruitment Center was established in Dharan, Phyang Samba families in Sunsari and Morang grew. Their economic status improved through their employment in the Indian and British armies.

They began purchasing homes and land in Terai. Some of their offspring started to live in the Terai market, including Dharan's prosperous city. As a result, other people descended from the hills to the Madhes areas. Phyang Samba is found in Dharan, Biratnagar, and Itahari, among other municipalities in Eastern Nepal. Not only that, but they also live in the valley's Lalitpur district. Some Hangpang and Sankhuwasabha Samba Phyang families joined the British Army and now live in the United Kingdom.

5.5 Phyang Samba Mundhums

5.5.1 Samba Phyang Genesis Mundhum

Samba Phyang and Samba Chongbang, both members of the Samba family, have similar beginnings. Although specific features differ, they are essentially the same. The data gathered during the study is also shared here.

Tek Bahadur Phyang Samba Limbu, an indigenous of Atharai Hangpang Chungwa in Taplejung district (now a British resident), told Samba's history Phyang to Dhirendra Phyang Samba Limbu. The researcher received Dhirendra's manuscript in time. Later, in a series of online talks on Viber, the researcher explored the matter with Tek Bahadur Samba Phyang. Samba Phyang's origin story is the exact text and internet telephone talks. The tale goes as follows:

"Three hunters arrived in Baraha Kshetra with a dog to hunt wild pigs. They came across a wild golden boar with silver hairs. The dog also chased the pig. It took time and effort to hunt wild pigs."

"They pursued the golden wild pigs; they came to the Limbuni bridge, which connected Tehrathum and Panchthar. Pigs hide in the plain (Tembe) land with woodland once there. They used their dog to chase wild pigs. They have worked hard to hunt wild pigs in this way. Finally, two of the three brothers followed the dog's lead and

arrived in Yangnam Panchthar. They split up and then became Kirat Limbu Jabegu/ Chabegu and Yonghang.”

“One of the brothers pursued the pig across the Tamber River to the north. He arrived at Nalbo Mewa Khola and slaughtered the pig. As a result, he dubbed Saratappa/ Saratappa/ Sratappa a wild pig slayer. He washed and dressed the pig's flesh and dried meat in the fire. Looking at the smoke rising from the jungle, Nalbo Mudén king dispatched his troops to investigate. The army met Saratappa at the place. The soldiers asked Saratappa to quench the fire and appear before the King as instructed.”

“Nalbo King commanded the staff to spread white cloth from the palaces inside the entrance. If the person who comes in lifts up the cloth and enters, he is our enemy; if he leans comfortably on the fabric, who is our buddy, he explained. Next, he made arrangements for Saratappa's inspection at the entryway. The security guards understood his command.”

“Saratappa eventually arrived at the palace. He entered the castle by leaning against the cloth lying at the door. He first presented the Nalbo King with the meat of the wild pig he had slaughtered. During the meeting with the King, there were various exchanges. Finally, Saratappa asked the King to leave after the conversation. However, King refused to let Saratappa go. Instead, the monarch proposed marriage to one of his six daughters.”

“Saratappa accepted the King's invitation as well. The King asked his daughters, but they refused to marry Saratappa. The daughters avoided stating that they do not marry people who resemble frogs. King Mudén of the Nalbo promised Saratappa that he would give him a daughter to marry. Nevertheless, the daughters refused their father's proposal. The Nalbo king became concerned. The monarch was so worried that he did not eat for a week”.

“The youngest daughter was upset after seeing her father's condition. She consented to marry Serratappa. The King worried since his youngest daughter was still a child. According to the King's decision, the Saratappa married the youngest daughter.”

“Saratappa welcomed a son one day. So when Saratappa and his wife walked into the forest, they brought their infant. However, unfortunately, their sisters-in-law overlooked the youngster in bed when Saratappa and his wife walked into the wilderness one day. They did not care about the baby their parents had taken away. The sisters created a baby idol to express their grief over the loss of their

younger sister's baby."

"Meanwhile, Saratappa and the younger sister had returned from the forest. They were astonished to see another baby in the bed when they arrived. The youngest sister inquired about her elder sisters. The elder sisters said they had made the baby for the youngest sister and wanted to take over."

"The youngest sister went to the forest with Saratappa the other day. Her elder sisters intervened when her sister attempted to take the new baby into the woods. They warned the new infant that they might consume something poisonous and die. Meanwhile, Nalbo King stated that nothing would happen to him if the child were her own. The youngest daughter then accompanied both youngsters to the forest. Unfortunately, the new phony child died in the woods. Only the youngest daughter's son survived."

"Nalbo King Mudén once set aside a forest tract between Sajuwa Khola and Khejuwa Khola to feed his son-in-law Saratappa and his youngest daughter and grandson. Saratappa obtained agricultural land by clearing the jungle. He finds a house inside the area. While looking for the house owner, he was living in Tamber Khola. Saratappa accepted Tangdappa Samba as his adopted brother. They lived in the same neighborhood." (PhyangTB, 2019)

In this regard, Mabuhang has noted the Khoklihang king in his book *Mundhum and History of the Limbu People* under the sub-title *Phenfuhang*. When Khoklihang carried salt from Tibet in bulk, he used to pass through the current Samba settlement. On the way, he stopped at Phenfuhang's house to eat. Phenfuhang grew annoyed because he had to feed him so regularly. So, before serving Khoklihang, he put poison in the food. Khoklihang perished as a result of tainted food. Mabuhang recognized Tangdappa Samba is Phenfuhang's descendants, according to the legend (Mabuhang, 2012).

The account of Samba Phyang's ancestry noted that Saratappa adopted Tangdappa. We can compare this story to the genesis *Mundhum* story of Samba Phyang and the character Tangdappa reported by Mabuhang. Saratappa's descendants and Tangdappa's descendants evolved as adopted brothers.

The Mudenchhong Samba genealogy also mentioned Phenfuhang. When the Maranghang in Tibet attacked Nepal, the Munahang (Mudenchhong's ancestors) led. Phenfuhang accompanied Munahang from Tibet to Kirat Limbuwan at the time.

As a result, the Mudenchhong Samba genealogy can trace the relationship between Phenfuhang and Mudenchhong Samba ancestry (Mudenchhong, 2007).

This story demonstrates that Tangdappa Samba's progenitor, Phenfuhang, was a Tibetan-born contemporary of Munahang. Along with Mudengchang Samba, Tangdappa Samba also seems to have traveled to Mewa Khola Thum. They adopted the Samba title there.

5.5.2 Lagan Khopma Mundhum

“Anchon Iksa paktele khambeka paktelle hayung khamjangtho mueng khamjangtho makcilang makhma cangdho kangjili Gara kungbhangcangdho sapcili menna Kulum dyao temena dingara velum dhammo tagere ningvabhuing yungmo porokmi yamphami ingjummo sapma gain Gara mangnu tammenle sendogenagara pesentarang Melle sikum khoseang Ningwa khoseang Iksa”

“kheksin navacvait khekmin hangtho surittama Saraha kejongma sadha lapsa dyori lasa kotra naksa thori naksa kotranu Arun vassa Tamber vassanu Kashi Hang menu Kashi kotra Dudh Koshi Sun Koshi Baraha Kshetra kokaha kholanu kattho Simraha ghatnu Mulghat kattho Yakchana ghatnu Sadham ghatanu”

“kattho Chekcenaha Hangnu Hangnu Khewa Hangnu Khajum Hangnu Mabu Hangnu Hangjili Hobere Hangnu Sangvere Hangnu Hansa Mang-o Femulungmenno Hangsendal Telia Ghatnu Hakpara Ghatnu Kotho Nubho Ghatnu Panchthar Phidim Kummayasok Kuchcha Yasoknu Taklung Khandaling Kugaksi Sain Tamlingyok Chimlingyok Kuwapma Sain Hazeli Havere Hango Naligen Thangben Kufain Sakwa Muin Ceselle Fallahang Phalanyoknu Sisalla Menching Yungmen Fektelle Wa-aa”

“Muing Ceselle Dash Yakthung Satra ani Ritirivaj Khemmimu Muluk Idaing O Tangseng Yebodang Himjili Himlaklummo Sumjili Sum Hatlungo Falana Hangle Tendhangen Mikkhim Lagela

Tuttusachi Tummihang sachi Sapma Menchhonne Manglang Mendonne Tadi Menchhonne Sepmang Mendonne In Dukhi Mendonne Sapma Sang lang Mendonne”

“Falna Hanghale Mickey Kamaille Phungwa Kamaille Nabi Thangben Phungmen Sissa Menching Phungmennu Mickey Phungwa Kamsibba Hagapchigap Bochilla Mundangseri Menthae Khambung Leplang Menchhanggero Darg Pangeding yasa Keri Mendokkero!”

“Darga phalna hangle kulagane phalna hangle kuhenching Darga Taba sinla Taba lungla mendokero, Darga yakkek phungkek mengannero Darga Vasum valum missum milap menyokero yarga mayukere sumdang hasi mendokero, Darga huksolanso mendokero,”

“Phalana Hangle Kulagane Phalana Hangle kuhenchine Darga bununu phungnu nunu-ang phungnu Wanene phungnu hangnene phungnu ladhiyo phungin nadhiyo phungin singjango phungin yekjangma phungnu mikli kamsungsing phungva kapsungsing tutu bacanu tummihang bacanu phala kulagane phalana kuhenchingle Darga yang Lama tetlanu panglam tetlabhinu kansathala ingsa Thala cangdhi tettalasao cangdho kanga manuseri”

“Karava bhalenu sisasaa comen nali comen thangben comen soti comen cungjikke yeccha comen pangdhak sadhak abusang Poma comen bhang sumek Takmek kengetle khakmu thikmu kengettale kisamaya bhoga kengentaba sumentenle takmen tepse khakmu pinmutepse bisasaya chog,”

“Kengetteba sumettelle takmen tesi khakku pikmu tepse bisasaya chang tepse falna Hangle kulaganen sissa chokulam O Yamyam taklung O Nali Choklung O Thadhak Choklung O Tutu Choklang Menjongne Mikko Phungwa Menjonne Mikka Menlemme Fangwa Melemme Mikka Changchang Phungwa Changchang Karje wa Kethame O Hukso Sewa Kannelle Tajeng Ketne Hukvo Sewa”.

(PhyangMB, 2019).

This text is Kirat Limbu Mundhum. During the wedding ceremony, Phedangba/ ma recites the Mundhum. This song previews Kashi Gotra's Phyang Samba wedding to Lhasa Gotra Kirat

Limbu. The Mundhum named the places of his ancestors Ganga Plain, Dudhkoshi, Sunkoshi, and Baraha Kshetra when Phyang Samba introduced his Kashi tribe. They passed through Limbuwan's Telia Ghat, Hakpara Ghat, Nuvo Ghat, Panchthar Phidim, and Kummayasok Kuchha Yasok. There is a story of meeting many rulers at Mundhum. The Mundhum is ornamental and symbolic and serves a variety of functions.

In a nutshell, Samba declares the bride and groom's marriage, with Swayambhu Tagera Ningwabhu Mang as a witness. Before announcing the marriage in this way, Phedangba/ ma asks the bride and groom if they agree or disagree with the idea of the marriage. Samba asks three times in front of everyone. If both parties agree, Phedangba/ ma declares the marriage, and the rest of the wedding process continues.

5.5.3 Jutho Adhelle Mundhum

(A) 'Jutho Adhelle Sudho Sange Mundhum' is as follows;

“Allo kanyo aniga O Falana phalani ladhaka lamdhaka yahalle comen meyarena muluk inadang-o tangsung yabodangbo doctor vaidhya siyoka mudenao lama samcili kulumdhao Dhami jaisi Yaba Mangva Temen belang lepphang Ojha kerekle yamena comena mejogusang yamena menattena comena menattena sakaphara phaang Mega tetla labhiang lugelle ani tuttu mayaren tummihang meyarena Lare kusa lare taru namale kussa namle teru”.

“Hekkelle Kana Falana Falani Ram Sarba Choge. Pegelle ko-o anigaha Ek dine Dui Dine Tehra Dine Bhai Telia Bhai Desh Pardesi Omu Jutho Thengala Kul Kutumba Hare Sangending Phoyongmu Suddho Sangmen Thikmu Yapmi Kejok Phangmu Yumjama Sajama Sindur Gajal Wama Tiko Lagan Yungma Pan Mendong yo Menyungnu Tetke Yukpa Sang papma Ipama Chama Soso Larang Chokma Phung wama Sindur Gajal Wama Thik naktu kibi kebola aniga Bintiro”...

(PhyangMB, 2019)

Phedangba/ Samba requests permission from the patriarchal spirit, particularly the Sun, to relieve grief from the deceased's family in this Mundhum. Phedangba/ Samba state that the dead's father traveled here via Ganga Maidan to introduce his family to Mundhum. In this way, the Shaman links the deceased's patriarchal

tie to the Ganga plain. Phalana/ Phalani (name) got all available treatments from the Doctor, Shaman, Lama, Vaidhya, and Ojha in this way. We tried our best, but we could not keep him here. The Sun lifted him. His soul (Ram) has now relocated to that place.

His family members have participated in events for one day, two days, and thirteen days. His family members have urged him to end the sadness that has befallen his family and relatives. The despaired family and kinship have completed all Karmas in one to thirteen days. They can now use Tika and Gazal, wear flowers, use salt, oil, and usually go about their daily lives.

Before the meeting, Phedangba/ Samba summons the soul, the father, and the sun deity. In God's direction, the soul, i.e., the Sun, removes the family's and relations' misery.

(b) A response to the previous Mundhum.

“Usaknu Punga Allo Muluk Ina Dang-o Memasin Phalana Phalani Tuge Lakte Yamen Chomen Dhami Jaishi Ojha Lama Vijwa Sida Vaidya Kerek Kejogum tara Tuttu Meyaren Tummihang Meyaren Kansan Lare Laresuru, Nammele Kussa Namle teru, Ram sarba choge”.

“Pegella jutho kethaka Bangseri bhai Nunia bhai Telia bhai Char dine bhai Remu ain Sammanu Netke Yukpahare netthak kerekle Ain nang dhomu Penihanu Chakheba mejoksing pangi Biddhe numu Mudemba Chakheba Mejoksing pangi Biddhe Lamanamu Kitab Omemettuang Chakhwaba Mejoksing Ani Dash Limbuwan Satra Thum momu Thuttune Bidhyamu Sapuknu Muranu Swosti Shanti Chokma parne ille”

“Anniga Puretnu Ama Mauli Jwaichela Kulikutumba Haremu Suha Duha Chokma Parne-Ille Ainangdho Kerek Kedhosumlo Ipma Papma Langma Changma Sosolalang Pinihanu Pan ra Pan Mendangnu Yo Menyong Nungma Yum Chamasa Chama Wama Sinur Gajal Fung wapma Tika Lagan Yungma Sammang Jwang Chakma Dhami Jaisi Ojha Bijuwa Yamma Devi Deorali Bhog pima, Ain ang dho sampurna Sangen ding Phayong Ponglo”.

“Kedho Summiro. Kedho Sukmi Kedhosumlo. Ek Tiyali Ek Bacha, Dui Tyali Dui Bacha, Tin Tyali Tin Bacha, Mekhosai Mekhosuro One pledge, one pledge, two pledges, two pledges, three pledges, three pledges, mekhosai mekhosuro”.

(PhyangMB, 2019)

In this Mundhum, Phedangba/ Samba requests permission from the Spirit/ Ancestor/ Sun God to ease grief in the deceased's family.

As asked at the meeting, he allows the family and clan to resume everyday life. Shaman introduced the dead and the family members in the earlier Mundhum by linking them to the deceased.

Shaman informed that the family arranged to take Shaman, Jaishi, and Vaidya care. Nevertheless, he did not recover. As a result, Samba stated that the Spirit (Ram) had relocated to Sun God. He also noted that the deceased's family members participated in one-day, two-day, and thirteen-day activities. As a result, Phedangba/ Samba declares lifting the family's and the entire family's sorrow.

Now, the family and clan can take Tika, gazal, vermilion, and flowers. Family and clan can take salt and oil and resume their everyday life. Then, there will be time for dancing, worship, and marriage. At the same time, the door to other ethnicities is now open.

5.5.4 Senior Citizen's Teachings

The researcher attempted to elicit a senior member of the Kirat Yakthung Samba Phyang community's original philosophy and beliefs about Mundhum. Man Bahadur Phyang Samba's life philosophy and teachings are relevant here as an expert on Phyang Samba Mundhum and an elder. I am relying on his manuscript for the details. What, according to him, are life and creation? What exactly is Mundhum? To whom should I pray? He has written a brief response to the question. This Mundhum's theme is as follows:

Mundhum has served 'Om' Swayambhu Mang. He has summoned the god Shiva. I asked you to come as soon as possible, no matter where you are. Om Mang Swayambhu Dev is always served (saluted) by him. He recalls a time when there was a forest, and it was customary to offer beverages there. Through the Mundhum, he remembers his ancestors.

Mundhum derives from the words 'Moon' and 'Dhum,' according to Man Bahadur Phyang Samba's definition. Moon means trembling, and Dhum means powerful. It is robust and moving. He claims that it predates science.

*“Om Mange Sewaro Kerek-o Kewaro Ningwa
Sego Nakaro Thian Thak Sevaro. Atti kebak
sang atti kevasang khenemenne maigenlo. Hara*

Numa tama. Ketteo Yoba Singbung Setteo. Yamsema samsuma allo thaseo. Tuttu Ding Hena Hukso Tange Chupsingale Sikkum Ding Ningwa Kebiba Khenero, Om Mange Sewaro". (PhyangMB, 2019).

"Unchoma unchon taktheba hare khamasingbung meyuktu chokmanu papama thithokma thungma khunching mesuktu taksangang tembho lajeyang nesse lung singbung kusang aa thithokma thungma meyosu khunchi chinuma sasa aa"...

(PhyangMB, 2019).

There was null at the beginning of creation, then demand appeared, and the entire design, including the earth, was created. Man evolved later. After briefly explaining the product, he names and introduces the eight worlds, including this one. These are the ones: Hell people (heat and cold), Phantom people (hunger and thirst), Animal world (stupidity and ignorance), Humans (birth, death, disease), Asura Lok (sorrow), Devlok, Paradise, and Vaikunthalok (PhyangMB, 2019).

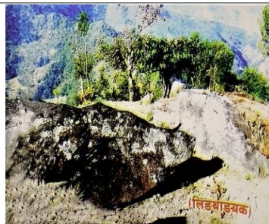
Kirat Mundhum is central to the knowledge he imparted. Phyang Samba remembers his ancestors chanting the 'Om' Mantra to this day. Based on Mundhum, they consider themselves Suryavansha (Sun worshipper) Kashi dynasty/ Vamsha (Kashyapa/ Khambongba).

A Samba Phayang subclan known as the Kirat Yakthung Rai Limbu has recently joined many faith-based groups. However, an elder from the same community claims that Samba Phyang has always been Shiva and Bon religious.

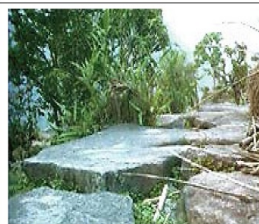
5.6 Situation of Ling Thang Yak

In Mewa Khola Samba Village Ward No. 9, a pointed stone sits peacefully in meditation in its original state. From a distance, lovely stone hills resembling his children may be seen around it. It is the ancestors' and historically significant Lingthang Yak.

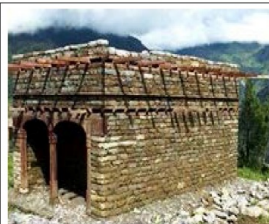
Ling means to grow, and Thang means to come to Limbu. According to folklore, the ancestor picked the name Lingthang to signify the multiple subclans/ surnames that arose from the stone location where their forefathers used to live and pray that stone.



Ling Thang Yak in 2009



Deconstructed in 2018



Reconstruction in 2020

The Samba family was established from Sambasereng, Saratappa, and Phembunhang based on genealogical studies of Samba and

other families. It took 400 years to separate it into different sambas (Chongbang, 2009; Yonghang, 2011). Before the Samba family split into other branches, the Samba family was at the foundation for a long time. As a result, Mangena Yak Lingthang Yak is Samba's pilgrimage destination. According to Mundhum, the stone is a sacred place of worship for Phembunhang, a Samba ancestor.

In Nepal, a new political wave and the rap of federalism penetrated Mewa Khola. As a result, the Sambas were determined to defend and promote their ancestral land (SambaMingsra, 2018). As a result, the local authorities intended to convert the traditional legacy Lungthang Yak site from its natural state to a contemporary one in 2075 Vikram Samvat. To implement the strategy, the committee increased contact with Samba members worldwide and raised funding. As a result, this idea is gaining shape at the moment.

According to social media images, the Lingthang Yak stone has been smashed to make the ground flat for building construction. They broke the ancient Lungthang Yak stone, as documented by the Changbang Samba genealogy. It appears that the Lungthang Yak Him Building was constructed there now.

As a result, the current Lingthang Yak has taken on a new appearance. The original Lingthang Yak, in its natural state, is currently only available in photographs. The uniqueness of such archaeologically significant monuments should be considered when renovating them.

5.7 Mundhum from Sankhuwasabha.

Thungsap Mundhum of origin of Phyang Samba in Sankhuwasabha.

"Sabaso Tumyangre Pangye Mewa Khola Sabado Samariti Yunge Raicha. Khenle kussa lathik Dhanakarna waye raicha. Khenle Kumenchima Nechchi Tarusi Raich. Hekkeangtho Tarumenle kunming Kwahangma raicha. Kathobelle Kuming Sugikma Racha. Hekkeang Kwahangmen Tho Yungsi. Kanchi Sugikmen Katho Youngsing. Khenle Kusa Dharmabir Muthik Khenle Kusa Nuse Mewaye. Kuming Sebenghang, Mylale Kuming Bhagidatta, Saylale Kuming Chittabang, Kaylale Samdungehang, Antarele Kuming Yurahang, Jantarele Kuming Balsinghhang, Fotbale Kuming Ahewaba. Bhagidattako chora Dhoju Rai Ekjana matra. Usko chora Jite Rai, Bharte Rai, and Triman Rai. Jite Rai ko chora Lakhman Rai ra tyaspachi Aputali. Bharte Rai ko chora Harke Rai, usko chora Kamal and tyaspachi Ram Kumar. Triman Rai Aputali."

Phyang Samba lives in Sankhuwasabha, Nepal's northeastern Himalayan district. The offspring of Dhanakarna's youngest wife of the fifth generation of Samba-Phyang-Tumyang reside in Sankhuwasabha, according to a report obtained in 2075 Vikram Samvat. Dhanakarna's elder wife's children moved to Hangpang from Mewa Khola. The ancestors of Sankhuwasabha and Hangpang are similar. Therefore, Phyang Samba from Mewa Khola to Pachthar

corresponds to ancestry.

To understand why Phyang Samba expanded in Sankhuwa Sabha, one must investigate the Gurkha-Limbuwan conflict and treaty. According to Samba Mingshra Samba, after 1800 VS, Samba people traveled to Chaipur Sankhuwa Sabha to join Kangsu Rai's lead Limbuwan army from Mewa Khola. Limbuwan had long been a target of the Gorkhali army. Therefore, several Sambas from Mewa Khola traveled to Chainpur to aid the Limbuwan army in repelling the Gurkha raids when the Samba family lost two fighters Sipa and Phakte. On the way, a Phyang Samba branch left Mewa Khola and settled in the Chainpur area.

In this setting, the children of Dhankarna (C5) from the elder wife migrated to Hangpang, while the offspring of the younger wife migrated to Sankhuwa Sabha. The Arun-Varun region was where the Samba forefathers wandered, roamed, and hunted in Samba Mundhum. Therefore, it is natural to join the Limbuwan army and travel, and then the Gorkhali-Limbuwan conflict begins. That is why the Samba genealogy mentions it as well.

After 1800 Vikram Samvat, the Phyang Samba began traveling from Mewa Khola to Sankhuwa Sabha and Hangpang. As a result, Dhanakarna's descendants are still present. They did, however, spread to many settlements in the area.

We can calculate the date to investigate the fact. From 1800 Vikram Samvat to now, it has been around 276 years by 2076 Vikram Samvat. That period looks to be only nine generations long. Between C5 Dhankarna and the present C12 generation, there are eight generations. As a result, examining this genealogy matches the date of their migration and ancestry tree.

Dhankarna's descendants later wrote Rai clan in the genealogical notation "Paila-Pailava..." above. When examining it, one must recall a previous occurrence. In 2059 Vikram Samvat, this author was present in Sankhuwa Sabha in the District Public Health Office. Some people who wrote Limbu in various areas, notably Sikdim in Sankhuwasabha, have recently begun writing Rai. While preparing the list of locals, the health staff became aware of that. I assumed that was due to most of the population's influence, which was Rai. That is when I remembered the incident. It shows that Phyang Samba used the words Rai and Limbu interchangeably.

This situation was the scene of the 2060 Vikram Samvat decade. When I studied Phyang's genealogy, I discovered the incident's root

cause. The possibility exists that Phyang Samba acquired the surname Rai because Rai was their ancestral surname, which was also well-known in genealogy. It was because they have Rai ancestors in the Samba family tree.

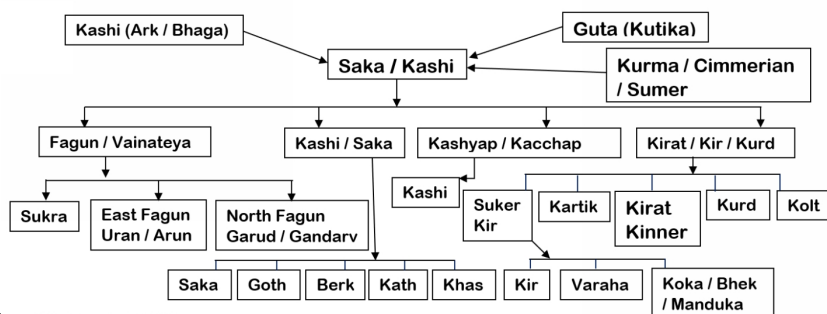
Mewa Kholā, Atharai, and Sankhuwa Sabha were once under the control of the Limbuwan administration. As a result, the surname Limbu was born. According to genealogical evidence, According to my analysis, Phyang Samba in Sankhuwa Sabha may have returned to Rai based on the genealogical effect. As a result, they are writing their surname, Rai.

Chapter 6

Critical Analysis

6.1 Kashi-Sumer Relationship

Kashi Faith Flow Chart



T (Pokhrel, 1998)

he relationship between the beliefs and tribes of Sumer and Kashi has been investigated and marked by linguistics. The ancient inhabitants of the Near East (Turkey) conquered Babylon

from 1695 to 1155 BC (Bryce, 2009). There, they mixed with Sumer (Pokhrel, 1998). Sumers influenced Kirat, while Kashi influenced Kashyap, Khas, and Saka upon their arrival in Central Asia (Taklamakan), India Kashi. As a result, Kashi is an ancient city formerly home to the Kashi dynasty.

6.2 Evaluation of Genealogical Ancestry

Senehang Rai is the first name in the above genealogical family tree (B). In contrast, the ancestor Saratappa/ Sratappa reached Mewa Khola and hunted boars, according to Chongbang Samba genealogy and Phyang Samba origin Mundhum. Thus, the apparent chronological mismatch between genealogy and Mundhum is examined here.

Setchhene Senehang, mentioned by Yonghang Genealogy (2011), and Sambasereng ancestor, mentioned by Sen Chabegu Limbu Genealogy (2007), are the closest characters of the Sen dynasty. These names can be compared to Senehang Rai, mentioned by Chongbang Samba's genealogy. Based on studies, Senehang Rai is Sambasereng or Setchhene Senehang or the nearest generation. Genealogy states that the Sen dynasty settled at Dhankuta and Simra Ghat towards Tambar banks while ascending the hill.

According to the preceding circumstances, it took three generations for the Sens to travel from Chaudandi Chatara to Mewa Khola via Sanguri, Sangamtar Dhankuta, and Simraghat. So, according to the genealogical family tree, Saratappa (B4), a descendant of Senehang Rai (B1), arrived in Mewa Khola and established the Samba dynasty. As a result, when the Sen dynasty rose to Sanguri in 1388 Vikram Samvat, it can be assumed that the Sen dynasty reached Mewa Khola in 80 to 100 years, i.e., 1468 to

1488 Vikram Samvat (15th century).

6.3 Evaluation of Phyang Ancestry

The period when the Phyang lineage began from Samba is referred to as the historical family tree in this study. When the Phyang sub-clan evolved from Samba, the names of two brothers, Tummyahang Tya, and Hiri, are recorded in the genealogy. Since then, twelve generations have passed. Based on interactions with the Phyang community living in various locations, the fifth generation through the present twelve (about thirteenth) generations are updated. We have no information on the earlier fifth generation. Efforts are still going on to complete it. There have been attempts to corroborate the historical genealogy. This study was performed through historical fact research, field research, meetings or interviews, telephone calls, and social media.

According to the Kirat Senehang Chabegu Limbu Genealogy (2007), counting from SambaSereng to Phyang, there are 16 generations. When Phyang separated from Samba, Phyang Tummyahang Tya, and Hiri, counting the generations that have reached the age of 30 years, there are 11 generations. Therefore, when calculating the current Phyang generation from the Sen dynasty Sambasereng, there are 27 generations. Currently, 28 generations have reached the reproductive age group in Phyang Samba. In other words, when the C12 shown in the Phyang genealogy is calculated from the Sen clan SambaSereng, the Phyang

Samba family is currently in the 28th generation.

Let's evaluate this generation as well. Calculating the period from 1388 Vikram Samvat when Sen dynasty SambaSereng Choudandi ascended to Sanguri to the current year 2076 Vikram Samvat is 688 years in total. If you divide the 688 years by 27 generations (16 and 11 generations), one generation equals about 25 years. In genealogy, it is customary to consider 20 to 30 years as a generation. Therefore, the genealogy shown here is from SambaSereng to Phyang (Tumyahang Tya, Hiri) and from there to the Phyang Samba generation and date calculation. Although the names may differ, the basic genealogical pattern is correct.

Only the son's name appears in the genealogy. However, here is the name of a daughter born in the current generation of the Phyang family, and the word D' for 'daughter' appears in the texts.

C6 Dhanraj, Tilok Singh, Dharmadhwoj, Dharmavir, and Kausing's children, from Mewa Khola, relocated to Atharai Hangpang. One of the Kausing branches from Hangpang travelled to Bhutan. On the other, the offspring of C5 Dhankarna's youngest wife has spread out in Sankhuwasabha. They dispersed across several villages. Similarly, C6 Sahananda, Dambar Bahadur, Narbir, and Bhawan Singh were the offspring of another C5 Jaspal's younger bride. Their children now live in Lungruppa village, Panchthar district, in Phidim ward 14.

6.4

Genealogical Comparision

Since the Sen dynasty SambaSereng, the Phyang Samba family has been running for 28 generations. Chongbang Samba, Phyang's closest sibling, appears to be 28 generations from Samba Sereng (Chongbang, 2009).

Let us compare it to the several generations of the Sen dynasty families of the Yonghang, Sen Chabegu, and Lingden. There are 29 generations in the Yonghang family descended from the Sen dynasty's ManiSen (Senehang), according to the Yonghang genealogy (Yonghang, 2011). The family tree of Sen Chabegu, a ManiSen ancestor, currently spans 27 generations (SenChobegu, 2007). There are 22 generations in the Lingden family's ancestry, which comes from the Sen dynasty ManiSen (Lingden, 2010). In contrast, the Lingden lineage is missing about 8 generations.

However, the Phyang line had around 28 generations from the Sen Dynasty through Samba.

6.5

Relationship Errors

The research discovered that some of the relationships between the present dominant sign and genealogy had errors. The genealogy reveals the alteration in the modern generation's link between the C10 family members, such as an Uncle-Nephew relationship. The family members need to have an uncle-nephew or Tumba (Badaba)-brother between C10 and C11. They are, however, addressing them as brothers.

In the year 2056 VS, the first genealogy blueprint was published, and the task was to update the genealogy using a participating approach. The Phyang Samba community researched and checked their ancestral names and links for over two decades. The researcher updated almost everyone's participation. Unfortunately, some of the indicators of relationships for dialogue seem now a mistake. This error floated when the study collected, updated and placed tallied books on the table.

The study reviewed chronology and attempted genealogical analysis. As a result, everyone must pay attention to the genealogy sign. For example, there is a widespread misunderstanding that Dhankarna's (C5) descendants are Dharmadhwaj's (Muden) descendants, and Chasmukhi's (C5) descendants are Kausing's descendants. Similarly, the descendants of Tilok Singh, Dhankarna's son, and Dharmadhwaj (Muden) have errors. The study examined

how this occurred in general. We can assume that when the Hangpang descends from Mewa Khola, they come in a group, and when the timing varies, the relationship fluctuates. The Phyang Samba family, who lived in Chungwa Khola North and South, are likely to have arrived in Hangpang at different times. Bal Singh, a Chasmukhi and Kausing descendant, moved to Bhutan, while another brother, Yakha Chandravir, settled in Chunwa's southern region.

Geographically, the Samba's territory south of the Chungwa River is slightly narrower than the Samba's territory north of the river. On the other hand, the Samba Phyang area is more extensive and fertile north of the river. As a result, it's safe to conclude that the first people to come to Hangpang from Mewa Khola were Dharmadhwaj (Muden) from Chungwa Khola's northern region.

Bal Singh may have gone to Bhutan in quest of land because the Chugwa southland was confined after Kausing's descendants spread.

Similarly, there is a distinction between Dhankarna's children, Tilok Singh, and Dharmadhwaj's families. I was curious about how this had occurred. During the genealogical research, a Panchthar Phyang Samba family member recalled that one of his relatives, Tilok Sing, had followed his father-in-law to Hangpang. This info demonstrates that, although Dhankarna's children, Tilok Singh and Dharmadhwaj, did not travel to Hangpang at the same time. Tiloksingh arrived in Hangpang later, according to a new genealogical analysis, and as a result, the sign of kinship was different. The symbol of relationship went up and down by accident at some point.

Despite belonging to the same bloodline, research determined that there was a long-term disturbance of kinship at that location when the ancestors/ brothers met at different times and places. We should correct errors and update them.

6.6 Surnames Inconsistency

Within the family and community, there is no standardization in the pronunciation and spelling of the Phyang Samba surname. It is occasionally pronounced or spelled as Phyang, Pheyang, or Phaiyang.

The 'Pheyanghang Samba Genealogy' collected by Aita Raj Phyang and published by this author referred to the Pheyang surname. We initially believed Pheyang would be the best choice. However, after analyzing numerous reference books and dictionaries, it became clear that a review was necessary.

We thought Pheyang was proper because Phyang's ancestors were also called Phekwangchhang and his brother Phenchwang. The researcher investigated the literature and resources on Limbu. The study investigated Kirat Limbu language literature for naming and found Phyang in the Kirat Limbu vocabulary. The word Phyang means what the proverb described in a subclan's naming. As a result, the word Phyang gained significance.

The Phyang characters are derived from their family name. According to the folktale, a person's garment swings or shakes like a garland. So, the name Phyang subclan originated from the swinging movement of their garments, according to the folklore of Phyang Samba. As a result, the dictionary suggests that one says Phyang is meaningful.

There needed proof of how the Limbu people of other clans spoke or wrote two decades ago. There needed to be knowledge about this naming in Limbu literature, history, or books. In 2011 and 2012, two Kirat Limbu authors mentioned the Limbu family

name. Ratnakumar Ingham Limbu and Govind Bahadur Tumbahang mention the Samba clan's different families, as well as Samba's member Phyang' (InghamLimbu, 2012; Tumbahang, 2011).

Limbu dictionaries are now being published. According to the dictionary, the term 'Phyang' refers to the part of a garment that moves in the air. Because 'Phyang-Phyang' is rattled while strolling in Phyang's attire in Phyang mythology, the Phyang family is its introduction noun. The word 'Phyang' in the Kirat Limbu dictionary refers to the 'Jhallari,' which denotes the same cloth's shaking motion; hence, Phyang conveys the legend's meaning. When pronouncing the 'Phyang' sound, the Kirat Limbu linguist identifies the sound and meaning of Phyang. As a result, writing the Limbu community's letter 'Phyang' is logical.

In English, it's spelt Phayang, Phyang, Fayang, and Fyang. However, the pronunciation reveals that the Phyang represents the original sound most accurately. In linguistic terms, such words are as follows.

Phonetics and Transcription

Phayang (Phayang) Fayang (English pronunciation)

Fayang (Fayang) Fayang/Faayang (English pronunciation)

Fyang (Fyang) Fyaang (English accent)

Phyang (Phyang) Phyang (English accent)

Reference: <https://tophonetics.com>

Both 'Ph' and 'Fa' have the same pronunciation as 'Pha.' The letter 'F' in the Devanagari (Sanskrit) script, however, corresponds to the letter 'Ph' in the English alphabet (Cardona, 2013).

Therefore, when writing the noun Phyang in English, a comparison of the table above reveals a more original sound. In terms of correct pronunciation, this is likewise not 100% correct.

Phyang, however, appears to have better pronunciation.

The sound 'ya' is there in the Phyang with the 'y' consonant. The sounds 'y-a,' 'y-e,' and 'yaa' are very similar. Therefore, the consonant 'ya-a' is correct here from uniqueness. The English' Ph' consonant 'y (-a)' is represented above. As a result, whether in English or Nepali, it is impossible to convey Limbu's words and

native sounds fully. However, it is critical to consider what makes it more just, linguistically, and logically. Phyang is a widely accepted spelling in this context.

Samba is another such word. It's common to write Samba, Saba, Sawa, Saba, etc. Let's look at it from a linguistic standpoint first.

Phonetics and Transcription

Samba (Sæmbə) सांबा / साम्बा (English pronunciation)

Saba (Saba) सांबा / साबा (English pronunciation)

Samba (Sanba) संबा (English pronunciation)

Sawa (Sawa) सावा (English pronunciation)

(Reference: [www. to phonetics\). com](http://www.to-phonetics.com))

English pronunciation indicated the Samba and Sanba to denote the clan in the table above. However, the sound produced by Nepali and Limbu pronunciation systems does not match the sound of English lettering while reading Sanba (Sa-na-ba) Sawa (Sava/ Saba). So, which would you choose between Samba (Samba/ Sanba) and Saba (Sawa/ Saba)? The problem occurs.

Samba sounds the phrase Samba unambiguously. Saba/ Sawa spelling, however, does not produce a nasal sound. The words Saba, Sava, and Sawa sound similar. As a result, when we pronounce Samba, the sound generated by Samba and Sanba sounds alike. However, when we pronounce Saba/Sawa, there is a significant variation in sound. It sounds a different tone than the native Limbu accent. As a result, the Saba/Sawa pronunciation alters the word's original form and meaning. Samba seems to have a strong spelling and pronunciation combination. Therefore, it has a lower chance of being distorted. As a result, this writer thinks the spelling of Samba is appropriate.

6.7 Sen to Shreng and others

According to several genealogies, Phyang Samba's ancestors were Sereng/ Sreng/ Shreng/ Senehang. Sereng Sammam is mentioned as an ancestor by Chongbang Pung Mundhum and Phyang Mundhum (Chongbang, 2009; SenChobegu, 2007; PhyangMB, 2019). Chongbang Samba and Phyang Samba are close cousins, with Sereng/ Shreng Dev Samba as their ancestor.

Even though the ancestor of Phyang Samba and Chongbang Samba is Senehang, i.e., Sen, the clear family tree connecting Phyang and Sereng is not documented in the genealogy. However, Chongbang Samba's Pung Mundhum mentions the relationship between Chongbang and Sereng Sammam. Sereng Sammam is also referred to as Phyang Mundhum's ancestor. Based on this, Sereng Sammam or Sereng, Chongbang, and Phyang are related brothers.

A reliable source to support this fact is the Kirat Senehang Limbu genealogy (Chongbang, 2009). The genealogy indicates the relation between Sereng/ Shreng and Phyang Samba. Therefore, Sen, Sereng, Chongbang, and Phyang are blood linked. Sereng/ Shreng is a degenerate form of Sen. From this, Sereng/ Shreng and Samba developed from Sen. Therefore, Samba's ancestors are the Sen dynasty. It requires study in detail.

Kirat Senehang Thegim Limbu Genealogy and History (2064 Vikram Samvat) has given important information about the origin

of different types of Limbu. The genealogy said he was the son of the Sen dynasty's Abhi Sen (Udhim Sen) while tracing his ancestors in the genealogy. After Abhi Sen, there were Padam Sen, Lara Sen, Phora Sen, and Chudamani Sen. Chudamani Sen's four children are Sensenehang/ Senehang, Second son Saba Sen/ Samba Shreng, Third son Surad Sen and fourth son, Mani Sen. Mani Sen evolved into Thegimhang according to the ancestry.

According to Kirat Limbu Senehang Limbu genealogy (2007), the eldest Senehang Sidinghang went to Poklabang and later became Limbu of Mangdhumbo, Ingwaram, and Sen Thebe surnames.

The second son, Saba Sen (Samba Shreng/ Saithhang), went to Mewa Khola and later developed Limbu of Shreng, Samba, Maden, Labung, Chongbang, Mudenhang, Tangdappa, Mifenggen, Tammaden and Sulungdin surnames. Similarly, Hembya/ Hembhya, Idhingugu, Singu, and Thuppo's Thebe developed from the Third son Surad Sen. Limbu of Yonghang, Nembang, Chobegu, Hangsarumba, Kerung and Thoklihang family names acquired from the younger Mani Sen. According to the genealogy, From Yonghang, Sembu and Lingden transformed in the Limbu family. From Chobegu, they later evolved the Limbu of Fezhong and Yangdamba surnames (SenChobegu, 2007).

Mani Sen's four children crossed the Sanguri from the Chaudandi Koshi Baraha area and went to Sadham on the banks of Tamber Khola in Bodhe Village Ward No. 5 of Dhankuta district. Later, as a mark of remembrance, the four brothers separated by burying a stone, now known as Hangsenlungtar (Degenerate HangsenMorangtar) (SenChobegu, 2007).

Sen Chobegu's genealogy noted three of the four stones buried by their ancestors at that time. However, the senior people said that the heretics destroyed that in 2012 Vikram Samvat. In 1997, Vikram Samvat, Lieutenant Jaspati Chobegu Thegimhang Limbu, Subba Dagal Singh Sen Chobegu Thegimhang Limbu, and Subba Man Bahadur Chobegu Thegimhang Limbu worked together to undertake a genealogical study. It is a manuscript that has been written by hand. The author gives illustrated pictures of the historical ruins of the Sen dynasty in the Baraha Kshetra area and four stones ranging in height from 4 to 6 feet in Hangsenlungtar (SenChobegu, 2009).

Paying attention to the words or sounds for the second brother Samba Sen (Sambasereng/ Saithang) mentioned here shows that the

noun 'Sambasen' has the sum of the words 'Samba' and 'Sen.' It is also assumed that he was a Samba (priest) in efficiency. Sen's term also tells us that he was a Sen dynasty. On the question of how this became Sereng/ Shreng, the genealogy explains the "SambaSen (SambaSereng)" mentioned in the bracket (SenChobegu, 2009, p225). It is clear that the word 'SambaShreng' is the sum of 'Samba' and 'Shreng.'

Therefore, SambaSereng's Samba sound was passed down to his descendants' Samba surnames.

6.8 Kirat-Sen-Samba dynasty

Chudamani Sen's descendants, Sambasereng/ Sambashreng, left Chaudandi Chatra and traveled to the Tamber River via Sanguri and Dhankuta Sangamtar. He arrived at the present-day Panchthar on this journey. He ultimately arrived at Mewa Khola Thum in Taplejung after traveling through the Tamber Khola banks and Panchthar. He descended from the Samba family, which includes the Phyang surname (Chongbang, 2009; Sen Chobegu, 2007; Yonghang, 2011; PhayangAR, 2019).

Phyang Samba Genesis Mundhum recounts the journey of a hunting group from Koshi Baraha to the Tamber River. One of the brothers separated from the party on the route to Yangrup Panchthar. Later, the surnames Yonghang and Thegim were derived from this brother. Saratappa/ Shratappa, who hunted boars in Nalbo Mewa Khola, is identified as the Senehang Rai clan by the Chongbang Samba genealogy. Chongbang, Phyang, and others became Samba as a result of this. This evidence demonstrates that Yonghang, Thegim (SenChobegu), and other Samba ancestors were once the same.

SambaSereng, the ancestors of Chongbang and Phyang, arrived in Mewa Khola Samba. The Samba area was already dominated or inhabited by Samba before they arrived. Samba was the name of the community during the time.

Eight sambas, including Chongbang Phyang, descendants of the Sen dynasty Saratappa-Phembunhang, who came to the place later, were called Samba based on toponyms (Chongbang, 2009). However, the main reason the children of Saratappa,

Phembunhang, were called Samba was because they were the descendants of SambaSereng. This writer's analysis is that they adopted the surname Samba to indicate their connection to the Sen dynasty, as their father was SambaSereng. Because they were descendants of the Sen dynasty Chudamani Sen. In the Chongbang lineage, their ancestors were Sen and Rai titulars. In the genealogy, the Sen dynasty of Samba's ancestor is Senehang Rai (Chongbang, 2009).

The Yonghang genealogy records information that the Yonghang ancestors, including Samba, are related to the Sen dynasty. According to the Yonghang genealogy, Simangadh had (1) Abhi (Udia) Sen, (2) Padma Sen, (3) Lara Sen, (4) Phora Sen, and (5) Chudamani Sen. Among them, Chudamani Sen ruled the territory of Nepal in 1324 Vikram Samvat. Gayasuddin Tughlaq displaced him from Simanggarh while expanding the kingdom at that time. Chudamani Sen then traveled east with his children and crew to present-day Chatara Chaudandi, where he established the kingdom. He passed away there. Chudamani Sen's successors descended Senehangs and Yonghangs after a time interval, according to the genealogy (Yonghang, 2011).

According to the Yonghang genealogy, the four sons of Chudamani Sen crossed the Sanguri hilltop in 1388 Vikram Samvat and, reached Sangamtar, an interior hill, and began to settle. After staying there for seven years, the Third brother of Senehang expressed his desire to cross the Tamber River. Before he left, the four brothers buried a single stone as a memorial called Hangsemmalung. Then, the four Senehang brothers crossed the Tamber River. They reached Simraghat and stayed there for seven years. From there, Senehang, who was separated from Poklabang Terathum, defeated the king of Poklabang and started to rule (Yonghang, 2011).

The other three brothers moved toward the Tamber River's head. After arriving in Yangrup Panchthar, one brother reportedly split up once more, according to genealogy. Sangdinhang and Suyapahang were his two sons. Later, his descendants developed into Yonghang. In the Vikram Samvat of 1396, Nahang governed Yangrup (Yonghang, 2011).

The older brother traveled to Tambarkhola since his father-in-law lived there. Sen dynasty's younger brother, Senehang, shifted toward Mewa Khola. Thus, the Sen dynasty's Senehang evolved into

Samba Limbu after reaching Mewa Khola and Tamber Khola (Yonghang, 2011).

Senehang, mentioned in the Yonghang genealogy, is mentioned by the Chongbang Samba genealogy as his ancestor Senehang Rai. Based on the genealogy, it is analyzed that the ancestors of eight sambas, including Chongbang and Phyang, were Samba Sereng/Saratappa, the ancestors of the Sen dynasty. Considering Sambasereng/Saratappa as their ancestor, it can be assumed that his children adopted the surname Samba to show their relationship with the Sen dynasty. Yes, the descendants of SambaSereng, Saratappa, were established in Mewa Khola. The development of Samba and surnames started from them (SenChobegu, 2007; Chongbang, 2009; Yonghang, 2011).

Pung Mundhum, the ethnic Mundhum of Chongbang Samba, also said that this Sereng/Shreng was the ancestor of eight Samba, including Chongbang Samba, Phyang Samba (Chongbang, 2009). The Mundhum refers to SambaSereng itself as Sereng/Shreng Sammag. From this, it is known that Changbang, Phyang Samba, is a descendant of Sambasereng/ Saratappa mentioned in Mundhum. The title of Samba of SambaSereng remained a surname in his descendants. In the past, the sons of the Sen dynasty did not adopt the surname Samba, only based on the toponym Samba village from Kirat of the Sambahang tribe. However, their descendants identified themselves as Samba to show their relationship based on the name of the father of the Sen dynasty, SambaSereng.

According to the Kirat period history of Vijaypur, Chongbang and Serenghang/ Shrengang under Subba title were ruling their respective territories in the Terai area of the Kirat Kingdom of the sixteenth century (Chemjong, 1974). This fact can be linked to the Patriarchal God Samba Sereng/Shreng Sammag reference in the Pong Mundhum of Chongbang Samba and Phyang Samba.

On this basis, Phyang Samba, Chongbang Samba, and Sereng/Shreng were related before. Mundhum has hinted that there is a blood relation between them.

6.9 Samba Toponym

The arrival of the Sen dynasty in Kirat Limbuwan, mentioned in the genealogy, dates back to the fourteenth century. Limbuwan was formed around the sixth century. The names of Mewa Khola Samba in the Limbuwan Formation are mentioned in history. From this, it is known that Samba place was toponymic and clan surname before the Sen dynasty SambaSereng.

The history of Kirat indicates that the Samba surname, which indicates Samba geography and ethnic identity, took place before the sixth century. It takes a long time to develop a Samba toponym and surname. Therefore, historical sources should be searched to find out at what time and from where the Kirat forefathers came from the said Samba became toponym and surname.

According to Indian historian Pandey, after the Kusan invasion of India, around 340-455 AD, the Huns, Sens, and Lichchavis entered the Himalayas and became Kirat Limbus (Pandeya, 2013). According to another Kirat Sen Limbu author, Nagas, Sens, and Lichchavi entered the Kirat country around 89 CE after the Kusan invasion and became Kirat Limbu (SenChobegu, 2007).

We can find the answer to the above question based on these historical facts. From the 1st century to the 5th century, there are indications of the entry of Mewa Khola Tamber Khola from the Hun, Sen, Lichchavi, and Naga dynasty. Based on that, it can be assumed that Sambahang and Samba clans and toponyms remained among them. It can be assumed that the Samba village toponym ran from Sambahang.

6.10 Samba and Janai Holy thread

According to historians, the deity of Kirat Limbu is Kiratesvar Mahadev Shiva (Mabohang & Dhungel, 1990).

Even with the naked eye, the author noticed many Shivalaya pagodas in regions such as Mewa Khola, Tamber Khola, Athrai Hangpang, Sankhuwasabha, and others. Those pagodas and trusts are being demolished right in front of our eyes.

In this regard, Mohanchandra Phyang Samba, a local teacher and cultural expert at Mewa Khola Secondary School, informed the writer that a Shivlinga and Trishul can be found inside a shed near the beautiful natural waterfall Phangfange Waterfall in Mewa Khola (M.C. Phyang Samba, personal communication, November 1, 2019). The Shivlinga is thought to have been built by Samba's ancestors, Sen. The Phangfange waterfall, also known as Phangfangden in the Limbu language, is the ancient birthplace of the Samba clan. The presence of a Shivling in that holy place indicates that the Samba clan's deity is Mahadev Shiva, also known as Thebasam or Thebahangsam in their language.

In 1865, Vikram Samvat, Girwanyuddha Vikram Shah issued a circular stating that the Kashi clan of Limbuwan should not be given kipat. The Limbu people of Limbuwan were anxious, fearing their rights might be taken away. As a result, in 1868, Vikram Samvat, the Kashigotres Sambas, and the Lhasagotre Limbu had a

meeting (Chumlung). He resolved to abandon wearing holy threads as a symbol of the Kashi or Gorkhali dynasties by the Kashigotre Sambas. Still, they did not intend to give up the kipat privilege. According to historical records, three baskets (Dhakkars) were washed away in Tamber Khola due to a decision made at the time (Ingnam Limbu, 2012). According to the arrangement reached at the time, marriages between the Kashi and the Lhasa clans or routes would also be conducted.

The events of the Salt Lake Treaty (1931 Vikram Samvat) are further substantiated by Kashigotre Limbu's removal of their sacred thread Janai and washing away of three baskets (Dhaker) into Tamber Khola River in 1868 Vikram Samvat. The holy thread Janai was worn on the body by the Gorkhali Magar, Sen, and Khas, who are of the same ancestry. The Salt-Water Treaty events revealed the same Kashi ancestry, which proves that Hindu-influenced Kashigotre Samba Limbu was wearing Janais. Sambas at the time abandoned wearing Janai thread and threw it into the Tamber Khola River, and Kashigotre and Lhasagotre Limbu got together to uphold their kipat rights.

As a result, it is now known that Kashigotre Samba abandoned the Janai thread at that time to maintain his Kipat rights to the land that belonged to Limbus (Ingnam, 2012). This rite of wearing Janai is not only a question of Kirat Limbu and Rai. Another member of Kirat, Danuwar, is also a Janai wearer. The Danuwars of Saptari claim to be Tagadharis. They show themselves wrapped around their necks and pride themselves on Arshatva (horse religion). Even if others consider him a Danu (demon), he is a king to himself (Pokhrel, 1998)

Based on this Kashi background, the concept of including the Rai Limbu in the Sanatan (Hindu) religion has developed.

6.11 Hindu and Limbu

After 2047 Vikram Samvat, there was a wave of boycotting Dashain by the Kirat Limbu community of Nepal calling themselves non-Hindu. It has been over three decades since the process of non-Hindus and Dashain ostracism continued. This topic has been discussed in depth during this period. During the dispute, ethnic political groups were also seen, making it a strategic weapon. Therefore, the subject's reality was overshadowed, and the ethnic question was presented exaggeratedly.

To understand the essence of the matter, it is necessary first to understand the meaning of the word Hindu and then Dashain. Here, the discussion has also gone astray due to their understanding of these words. The word Hindu was derived from the Persian word Sindhu or Indus. The Sindhis were called Persian Hindus. The term Hindu originally referred to a geographical or inhabitants specificity rather than a religion. At that time, the Hindus living in Sindh, India, basically believed in three types of faith. The first type of people had thought in Shiva, i.e., Sanatan, which means Truth, i.e., Shiva philosophy. The second faith was Shakta, meaning power or nature. The third faith was Vaishnava, which believed in incarnation and salvation. For a long time, those three types of faith were prevalent in India before Buddhism (Khatri, 1987).

After the arrival of Buddhism in India and the invasion of Muslims, these old religions were destroyed (Sastri, 1940). At the beginning of the seventeenth century, when westerners, especially British traders, entered India. Over time, they occupied India. After the British rule in India, their administration started. At that time

the British named Bharat as India during their reign from 1757 to 1947 to take taxes or run government affairs (Pandey, 2023). In cultural patterns, religions other than Muslims and Christianity were called Hinduism (Gauri, 1998). According to tribal and traditional Shaivism, Shakta Vaishnavism and Buddhism are called Hinduism, which has a far-reaching impact on people in India and Nepal. Hinduism was not introduced in a theological background but for British administrative or political purposes. Hence, in political terms, Hindu is an Indian colonial term.

When the British authorities called the tribal and traditional Indian religions a single form of Hinduism, the tradition of interpreting Shaivism, Shakta, and Vaishnava philosophies as a unified form of Hinduism began. This act influenced the Shiv identity of the Kirat community (Danielou & Gabin, 2003).

As Linga is conceptualized in Shiva philosophy, then Yoni is inevitable. Hence, Shiva philosophy adopts Yoni or Prakriti as Shakti or motherly element. So, while envisioning Shiva, Uma is envisioned along with Shankar, Linga along with Yoni, or Shiva along with Parvati (Daniels & Gabin, 2003). In this vein, Kirat Limbu's Theba and Yuma are known by others as Shankar and Uma or Shiva and Parvati. Internal understanding (emic approach) and external understanding (etic approach) differ in form, but they are similar and comparable.

Another thing to be understood here is that although the word Limbu, the word archer, initially referred to a specific tribe, with the formation of ten Limbuwans, this noun referred to all the ethnic groups of the state, Limbuwan dwellers or Limbu nation. Therefore, although the word Limbu refers to ethnicity these days, this word also carries the meaning of a nation. So, Limbu is a political term or nation. Regarding the Kirat Limbu ancestors, Mundhum said that the structure of the Kirat nation was made up of three types of tribes: Khambongba, Tangsangba, and Munafen (Chemjong, 2003c), according to Pt. Bhagava Datta, the historical downfall of the Kirat race, took place after the Devasura war. According to him, the Kirats or Asuras include the Haihayas, Shakas, Yavanas, Khambojas or Khambojas, Kirats, Pallavas, and Paradas (Datta, n.d., p106).

Hence, there is diversity within the Limbu community. Khambongba or Kashi dynasty believe in Shiva philosophy, though one may say Hindu. The Tangsangba clan or caste believes in the Bon religion based on animism and shamanism. Consequently, they

believe in nature worship, spirit or ancestor worship, and Dharmi or Phedang, whether one calls them Bon or nature worshippers. Similarly, the Munaphen clan believes in the Buddhist Bon or Yuma religion developed in Tibet, whether one calls them Bon Buddhists or Christians. Although it is called lineage here, it has been transformed into faith or influence. Looking at the genealogy, some of the Khambongba clan believe in the Yuma religion of the Munaphen clan.

The problem arises when the word Hindu is not understood according to the context. Within the Indian colonial religious term Hinduism, the Shaivite tribal identity of Kirat has also been included. If we understand the Kirats as Brahminical, Vernashram Hindus with Shaktas and Vaishnavas, we are far from reality. Structurally, Kirats are Hindus, in the sense of Shiva faith followers. On the other hand, Limbu is not only an ethnic Limbu, but they are also a Limbuwan-borne national identity term. The use and interpretation of these words have different meanings or understandings depending on the time and context. As a result, a controversy is going on, like a blind person is telling the shape of an elephant by touching it.

Based on historical facts, there is not only one tribe within Kirat, but there are multiple tribes. Limbu should also be understood as a mixed ethnicity and not a single tribe. We must understand the terms Kirat and Limbu not only as specific castes or tribes but as nations that have passed civilization. A nation is not just an ethnicity but a diverse cultural, religious, and linguistic amalgamation. Therefore, linguistic, religious, and cultural diversity exists among the Limbu.

Moreover, in the current open society, members of any ethnicity can belong to any religion, culture, or language they like in the above dimensions. Ethnic parochialism keeps away not only inter-ethnicities but also intra-ethnicity consensus. Therefore, the nationalism hidden in ethnicity should not be forgotten.

6.12 Limbu and Dashain

It was discussed above that Limbu is not just a tribal term but a nation. Now, let us discuss Dashain in brief. The meaning of Dashai is to celebrate a festival grandly for ten days. According to history, earlier in Nepal, four Dashais were celebrated yearly, covering various tribal tribes, Buddhist and Aryan cultures. Different ethnicities and castes celebrated Dashain in January, March, July, and October. Kirat Limbu celebrates Undhauli in January, Nwangi in November, and Unbhauli in July, their Dashain festival (Manandhar, 2020).

Later, Badadashain was celebrated in autumn and Chaite Dashain in spring. Dashain, earlier celebrated as Prakriti Puja, Kool Puja, or Pitru Puja, is now celebrated as Durga Puja, i.e., Shakti Puja. Dashain started to be celebrated by worshiping Shakti and worshiping Shakti as Durga, the military force of various states or the power established in the fort (Manandhar, 2020).

Writers started explaining Dashain by connecting it with Ramayana Mahabharata. Then, the discussion of Sur and Asura started. The ruling class, influenced by Arya, began referring to themselves as Suras and their opponents as Asuras. In radio plays and television series, Anarya was portrayed as a demon or villain. As a result, in 2047 Vikram Samvat, the indigenous peoples' patience suffered, and they began opposing Dashain after the government encouraged the deification of their pride and the demonization of native communities as a repressive approach, accompanied by constant music of victory and defeat. In this way, the ruler who took away the indigenous tribe's kipat attempted to

exclude the defeated party from Nepal's unified governance system, and the seeds of tribal rebellion were sown after writers and historians created literature that humiliated and attacked the identity of the defeated party in the name of Nepal's unification.

By removing the Dashain festivals, which were observed by different tribes according to their clan traditions for ten days, the government put forward Autumn Dashain as a national unity festival with political and religious insistence. Although historians claim that Prithvi Narayan Shah unified Nepal, tribals believe it was Gorkha expansion. However, even after the republic, the tradition of bringing flowers Phulpati for Dashain from Gorkha to Kathmandu has been maintained. The introduction of Phulpati from Gorkha and its expansion with weapons show celebrations in Tudikhel can be considered as a footprint or pride of Gorkha expansion.

After the unification of Nepal, the Gorkhalis removed the other three Dashains and issued the order to celebrate Badadashain as the day of Nepal's unification. Gorkhali ordered the local Subba Subhangi to celebrate the Dashain festival in Limbuwan. To ensure that Dashain is celebrated in the village, it was asked to put a bloody paw print on the front door of the house. Local Subhangi Subba also celebrated Dashain himself and urged others to celebrate Dashain. Some used to cut off the head of a chicken and hang it on the door on the day of slaughter to signify that they celebrated Dashain (Tamang, 2023).

According to native Magar voices, the red tika held great significance for the Gorkhali troops as a symbol of triumph. King Mansingh Khadka Magar controlled Gorkha in 1600 Vikram Samvat. He was slain by Dravya Shah, who then ruled the Gorkha kingdom. As a symbol of victory, Dravya Shah applied a Tika of rice mixed with the blood of the slain Magar king on the foreheads of soldiers and civilians. Gorkhali executed those Magars who denied taking the Tika (Magar, 2021).

Similarly, after the Limbuwan-Gorkhali treaty in the nineteenth century, the Gorkhalis used to send spies to Jogis in villages to find out whether Dashain was celebrated in Limbuwan or not. Those who did not observe Dashain were punished based on the sign of killing on Dashain. At the same time, Ridma Athapare Rai and Ramlihang Athapaharia Rai were executed in Dhankuta in 1933 Vikram Samvat when they refused to celebrate the Dashain (Thapa,

2019).

The divination given by Prithvi Narayan Shah is trying to make Nepal a real Hindustan, which is considered against tribal sentiments. Although Prithvi Narayan, who expelled the Christian priest from the valley, has been portrayed as anti-Western in history, tribal writers have not believed him. Shah bought weapons from India under British colonial rule and merged the small kingdoms scattered in Nepal into the Gorkha kingdom. Despite defeating the British once at Sindhuli, the British offensive continued. Tribal writers claim that Prithvi Narayan Shah was assured of no more attacks from the British on the condition that the then-British interest would open the way for Tibetan trade (Tamang, 2023).

Indigenous people feel that wearing a red tika to celebrate Dashain is a symbol of Gorkha expansion, which took away their land rights. As a result, regardless of whether Dashain is called culture or tradition, it is a colonial political and religious festival for tribals.

Therefore, no matter how much Dashain is called a festival of Nepali or a festival of Hindus, the Adivasis have not been able to be included due to the wounds made in the hearts of the tribal Kirat Limbu by the blasphemy inserted in the related literature and the footsteps of Gorkha expansion. The influence of foreign interests and faith conversions cannot be denied in the murky waters created by animosity. However, suppressing or sidestepping the issue by blaming tribal frustration or rebellion as an externally driven phenomenon is a form of repression.

Trying to cover the whole of Kirat Limbu with a colonial Hindu religious umbrella based on Kirat's Shaivite tradition is only a political or strategic move. Such tension arising between national unity does not allow the integration of Nepal in the true sense.

Dashain can be viewed from a positive angle. In today's era, the tradition of inter-caste marriage has increased. We have built a house with people from different cultural backgrounds. If you do not like Gorkhali celebrating Dashain as a victory festival, you can take tika from a respected person as a blessing from your ancestors. When a crop is ripe, Nwangi can be worshiped, and tika can also be accepted as an offering to Tageraningwabhumang. If the shade of the ancestor's blood is visible on the red tika, the non-color tika can be applied because there are numerous examples of a community

adopting a culture in its way. For example, the Tihar festival is celebrated by Kirat Limbu with the name Balihang Tangnam singing Laringe Namlinge, while non-Kirat Limbu celebrate it as Deusi Bhaili song.

Kirat Limbu culture includes the dance yalang or Dhannach. Mundhum, Palam, and recent research also reveal that Kirat ancestors farmed and performed paddy dances. Although it was the Kirat ancestors who pioneered rice cultivation in China at the dawn of human civilization and the Kirat who established paddy farming in Nepal, it was the Limbu tribe that demonstrated the relationship between rice crops and Paddy dancing to the rest of the globe. As a result, once the rice crop is ripe, it is a source of pride to show the society that we have grown rice this year by wearing rice on our brows. It teaches life philosophy. In this sense, a rice Tika is significant during the ten-day Dashain celebration. If it is not possible to celebrate Dashain for 10 days, it might be commemorated by shortening the days.

At a time when native festivals are disappearing, the opportunity for family members who are scattered abroad to meet the family and receive blessings can be seen in a positive light. Although Brahminical Hindus mix culture with religion and politics, there is a place to preserve indigenous culture and philosophy. A Limbu taking a rice Tika has a unique cultural significance, demonstrating the mixed community's tolerance for other religions.

We all have a role in creating an environment that respects all religions and cultures. Now, the general public should be aware and positive. The state should be responsible for the existence of tribals. Tribals should also consider religious tolerance, national spirit, and unity.

6.13 A

challenge to tribal identity

Kirat Limbu seems eager to establish his identity. The identitarian campaign opposes Gorkhali expansionism. They bring up the agreement made by Gorkhali with the Limbuvans of Arun-East. Indigenous peoples warn about suppression of language and culture. Even if the ethnic state cannot be achieved in federalism, identityists seem determined to name Province No. 1 Kirat or Kirat Limbuwan. However, let us discuss why they could not succeed.

Even if they raise the question of making Province 1 Kirat or Kirat Limbuwan, they are not unanimous, or their voices are contradictory. Therefore, although the Maoist movement raised the issue of creating an ethnicity-based state, it could not be implemented. UML and Nepali Congress stood against the ethnic-based state. Nepali politics did not go in favor of ethnic states.

There are many reasons for this confusion or tension. The first reason is population. According to Census 2021, the population of Limbu is 414704, i.e. 1.42 per cent. Despite being tribal, the voice of such an insignificant population, which is decreasing, is not considered appropriate or relevant by about 99 per cent, so the voice of tribal identity has become dull.

Comparatively, the proportion of the Kirat population is relatively large as tribal tribes are included within the word Kirat. Historically, the Khas and the Kirats are bloodline ethnicities. Since

Aryas are also religiously and culturally related to and familiar with the Kirat community, the word Kirat may be more acceptable based on civilization and culture. At the initial naming stage, the possibility of naming Kirat province was also increased, but when the word Limbuwan came forward, all parties were divided. At present, large parties have come to stand against the ethnic identity of the province.

Even when the provincial government was elected for the second time, it needed to be more functional per people's expectations. It needs to act as a bridge between the federal government and the local government according to the people's wishes. There is a public complaint that the state's resources are only exploited by managing political workers. As a result, the people have started demanding the removal of the provincial government system. Thus, the political name of the province is in crisis. Therefore, identity should not be limited to politics. Attention should also be given to establishing identity by winning hearts by showing it linguistically, culturally, and functionally.

The second reason is that the activities and statements of the tribals also raised doubts about it. In the year 2007 Vikram Samvat and 2015 Vikram Samvat, the tribal Kirat Limbu created ethnic terror and looting in the Atharai area and expelled the non-Limbu elders from the village. They then went to Jhapa and Morang. Some of the farmers of Atharai are currently staying in Terai. They have remembered that history.

Even after the 2063 Vikram Samvat until the constitution was made, some Limbuwan followers in the Limbuwan region spread the fear of the 2007 and 2015 Vikram Samvat. A few irresponsible slurs, violent racial slurs, and repetitions have taken to social media. As a result, non-Limbu living in Limbuwan became worried and frightened then.

When this writer was a child, when he was playing with my Kumain friends, when he got into a fight, they used to call me a 'Robber of 2007' because I was a Limbu. Not only me but especially if the Kumain caste insulted the Limbu clan, they would say 'leopard' and curse from afar, saying 'Satsale, Pandrasale Daka.' From this, it is known what kind of impression the non-Limbu have towards Limbu.

KP Oli, born in Atharai, a member of the victimized community in 2007 and 2015 Vikram Samvat, is currently the leader of Nepal's

largest party, UML. Perhaps remembering the past background, UML leader KP Oli opposed the ethnic state from the beginning. Similarly, Shekhar Koirala of the Nepali Congress has also been vocal in opposing the ethnic province. While researching the history of the Koirala family, BP Koirala was also suspicious of indigenous peoples. According to the interview, BP was prejudiced toward the Taplejung natives. During his leave, a Nepali-British Army soldier traveled to his hometown of Taplejung. BP Koirala handed the army a letter and money for them to deliver a letter to a Baral Brahmin in Taplejung. It was a long walk at the time. He chose to check the letter since he was curious as to why I had received so much money. He gently opened the letter and closed it again. BP has drafted instructions on how to deal with local Limbu by tolerating and oppressing them.

Such developments can be evaluated in terms of identity rather than individuality. These instances are not just a personal matter of KP, BP, or Shekhar; they represent the contemporary public consciousness. All non-Limbu attitudes and strategies have been reflected in the course of events. Due to history and some current activities, non-Limbos have become suspicious of the identitarian slogans of the militant Limbu clans. As a result, they want to keep Kirat Limbu at a suitable size. It should not be taken only as a negative. The Limbu community should also review its shortcomings.

The identitarian Kirat Limbu community opposes Hinduism, and there are some points to clarification. However, they say nothing about Christianity or Islam encroachment. Today, a large number of Limbus have become Christians as a group. Why don't identities express interest and concern when churches are built in villages and tribal Limbu culture is encroached upon, and they only criticize each other's Hindu or Kirat religion? It is okay for someone to advocate fundamentalism, but to oppose others is questionable. Yes, a person can freely join any religion. However, it is surprising why the Limbu community does not speak out when someone is converted by being tempted or tricked. As alleged by anti-identity activists, there is a suspicion that identity slogans and activities are sponsored or well-planned.

There are accusations that foreign non-governmental organizations have incited the identitarians. This notion cannot be denied entirely because Western-sponsored non-governmental

organizations have converted indigenous peoples to Christianity around the world. Perhaps that is why anti-identity Hindus have become suspicious of tribal demands even though they are legitimate. Even in the statistics, the tribals are easily caught in the Christian trap. Even when there is a deviation in the original religion and culture, the fact that the identityists do not oppose it might be due to the influence of Western non-governmental organizations.

Speaking and writing creatively about your identity while residing at home is beneficial. It is not appropriate to use derogatory language when discussing Nepal from a distance. Politicians in Nepal who brought about change with foreign backing are viewed as being under the influence of others. Therefore, even a cheerful external voice can have a different meaning. Foreign interests are controlling Nepalese political parties. As a result, there is widespread corruption, which is disgraceful. The politics of partisan interest have become the politics of votes instead of a healthy discussion on tribal identity. Today, the Federal Republic of Nepal and Nepalese have become victims of the British principle of dividing and ruling the people.

Initially, it was believed that foreign aid would help build the country, but Nepalis have discovered it is causing stagnation. As a result, when someone from another country says the proper thing about identity, it appears as a sponsored speech. Although a valid argument has been made, the context calls the subject into question. For example, imprudent remarks about identity on social media are inflaming the country's mental state.

Identity is a good thing. Everyone needs it. It is good to spread public awareness positively and responsibly, but it is inappropriate to disrupt social harmony by inciting emotions. Everyone should respect everyone's identity.

As sung in the Nepali National Anthem, all the flowers of different castes and ethnicities should be tied together in one garland of national spirit. If the garland of unity is broken, we will not be at home.

Chapter 7

Conclusion

The following conclusions can be drawn based on the facts, evidence, and analysis presented above.

According to genetic, historical, linguistic, and scientific facts, it is known that groups of modern people gradually expanded from Africa (Kushdesh) around the world about two hundred thousand years ago. On the same basis, there is an indication that the ancestors of Phyang Samba were the Sumerian and Kashi tribes. Archaeologists and linguists claim that the Kirat race arose as a mixed race of Sumer and Kashi over time. Those tribes known as Kirats/ Asuras/ Devas believed in Shiva and Bon (nature and spirit believers). The presence of the Kirats and their brother Dravida/ Bhil tribes is proven by excavations at the Mohenjodaro Harappan civilization. Therefore, the Kirats are indigenous people of the ancient Indian subcontinent.

Another Kirat branch later entered Nepal through Eurasia, China, Tibet, and Burma. According to Kirat history, Kashi Sumerian Khambongba Kirat and Mongol Tangsangba, Chinese Munafen tribes mixed in Nepal via Saptasindu. Since the number of Mongolian races is more in it, the influence of the Tibeto-Burman language fell on the Kirat civilization.

In addition, Buddhism spread to Kirat communities from the Tangsadba (Mongol) and Munafen (Chinese, Tibetan) communities. This way, Lamaism and Buddhist Bon (Yuma Dharma) were mixed in the Kirat community with ancient Shaiva-influenced Bon faith. As a result, within the Kirat community today, some believe in Sanatan Shaivism, while others believe in Buddhist-influenced Bon,

i.e., Yuma and Lama religions. Due to the influence of the Tibeto-Burman language and entry route, some Kirat Limbu believe they are Yakthung rather than Kirat. However, evidence shows their ancestor was the same Sumerian, Kashi.

Based on the route of entry into Nepal, the tribes coming from the north and south call themselves Lasagotre and Kashigotre, respectively. Linguistics, according to Mundhum, there is a Mundhumian statement that Kashi/ Sumer/ Sabayethang of the past tribes had the same ancestry, and like the wind, they scattered in different directions. Phyang Samba Mundhum tells the story that some were later found in the Himalayan region of Nepal. This fact is also supported by linguistics. Archaeological evidence is also found to confirm this further.

The ancient genealogy of Phyang Samba can be considered the starting point for Swayambhuva Manu, a memoir of the ancient human family put forward by scholars. Swayambhuva Manu (1), Uttan (2), Uttanpada (3), Dakshya/ Dakshyaputri (45), Yama, Basu (wife), Ghara, Rudra, Dravida/ Huna/ Raman, Haytal/ Kirat/ Das and Mog/ Mongol evolved gradually. Historian Naradamuni Thulung concerning Perian history claimed that Munaingba, Kirataingba, Yaktumba, and Sen developed from Kirat and Mongol. This writer presents this synopsis as abstract.

Phyang Samba's historical genealogy can be considered to have started with SambaSereng, a descendant of Chudamani Sen, a descendant of the Sen dynasty. From SambaSereng/ Setchhene, Senihang Rai, Yabohang, Kambahang, Saigohang/ Saratappa, Sagmohang, Yabohang emerged respectively. After that, Kembuhang, Pomuhang, Thapochang, Haiba, Kambahang, Kesangnahang, and Phembunhang emerged in sequence.

According to history and genealogy, one branch from Kirat to Sen and Sen to Samba and Raya/ Rai appears to have originated in Phyang Rai. In contrast, another branch originated in Phyang Limbu (Yakthung). Samba family currently has more than one and a half dozen members. After Phyang emerged from Samba, Rai in Khambuwan and Limbu in Limbuan were a clan. The genealogy of the Phyang branches growing from their roots is currently running for 12-13 generations.

According to the genealogy, Sambasereng, the son of the Sen dynasty Chudamani Sen, left Mewa Khola in 1388 Vikram Samvat. If we believe so, it has been almost 700 years since the origin of the

Samba clan. Similarly, if we consider the family tree as a basis, it has been around 300 years since the Phyang sub-clan or surname emerged from the Samba clan.

According to the genealogy, Phembunhang had two sons, Samsak and Ladifung. Samsak gave birth to Sormu, Phekwanchang, and Senihang. Son of Sormu became Chongbang Samba. Phekwanchang's children became Lunghimba, Phenchhangwa, Phyang, and Koidangba Samba. Mikendang was born from Senihang. Similarly, Muden Samba arose from Ladifung, Samsak's brother.

Now, the period from the origin of Phyang Samba to the present can be considered a historical period. This year, Phyang Samba's first generation is considered to be C1; so far, there are 12 generations in some branches and 13 generations in some branches. First, C1 was Phyang, and C2 were Tummyahang Tya and Tummyahang Hiri, two brothers. The C3 Saranda, Yaranda, and Chanua are the offspring of C2 Tummyahang Tya. The children of C2 Tummyahang Hiri were C3 Yubanda, C4 Shahiwal, C5 Jaspal, and E5 Iruhang. C4 Panchakanda was born from C3 Chanuwa, Saranda's brother. while C4 Piyusing was born from C3 Saranda. C4 Panchakanda offsprings were C5 Dhankarna and C5 Chasmukhi. Thus, the family tree is found to have extended from C1 to C12 in modern times.

Based on genealogy and various facts, Phyang origin and its development from C1 to C3 occurred in Mewa Khola, Samba areas. Genealogy indicates that his fourth-generation Phyang descendants spread from Mewa Khola to Atharai Hangpang, Sankhuwasabha, Panchthar, Sikkim, Bhutan, and Assam, India. They have grown to Nepal's Eastern Terai, Lalitpur, India, Bhutan, and the United Kingdom.

Like the Samba clan, the Phyang family also claims to be of the Khambongba tribe, i.e., the Kashi clan, which is mentioned in their origin, Mundhums. According to Mundhum, the ancestral playground of the Samba clan was from Mechi to Sunkoshi, Tamakoshi area. According to legend, Samba ancestors in Koshi Baraha Kokaha took the Tamber Khola path and climbed to hunt boar.

In cultural and religious beliefs, on the one hand, they are nature and spirit worshipers, so they offer animal and boar meat to ancestral Pitridev along with liquors. They accept the offered items as Prasad. Although they do not openly claim to be Bon Dharma,

their spirit worship (ancestor worship), nature worship, and Shaman Phedang system are cultures and traditions based on ancient Bon philosophy.

Samba Phyangs, on the other hand, were Shiva devotees and wore Janai holy thread until they made their home in Mewa Khola in 1868 Vikram Samvat. However, during the Girvan Yuddha Birvikram Shah's time, a document was issued from Kathmandu that did not grant Kipat land rights to the Samba as a Gorkhali dynasty. Then, the Samba of Mewa Khola united with other Limbus to protect the Kipat right. Because the Gorkhali were about to take away the land rights granted to Limbu, the Kashi dynasty Samba, despite the same ancestry as Gorkhali, abandoned the Janai thread to retain the Kipat rights. They allowed its baskets to flow to the Tamber Khola River. By Chumlung or gathering, Kashi dynasty Samba agreed with Lasagotre Limbu, and further, Kashigotre Limbu promised to conduct a marriage relationship with Lasagotre Limbu. Thus, the Samba clan gradually merged into Limbuwan.

The majority of Limbuwan Phyanghang Samba are referred to as Limbu Yakthung. On the other hand, the Phyang Samba family of Sankhuwasabha is now known as Phyang Samba Rai. Remember that the surname Rai, Raya, or Hang relates to a local ruler or feudal position.

Due to the socio-economic changes and political situation in the country, Phyang Rai Limbus are currently scattered from their ancestral home.

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Appendices

फेयङहाङ साम्बा लिम्बुको

वंशावली

वि.सं. २०५६



संकलक

ऐतराज फेयङ

छाङपाङ-७, ताप्लेजुङ, नेपाल

प्रकाशक

नवराज सुब्बा (फेयङ)

जनस्वास्थ्य अधिकृत

(बी ५ को सञ्चालना कार्यरत)

Appendix 1 First draft of Phyang Genealogy

प्रकाशकिय

संकलकले लामो समय, अथक परिश्रमका साथ विभिन्न स्थानमा बसोबास गर्ने आफ्ना दाजुभाई बन्धु संग सम्पर्क गरी पारस्परिक विचार मन्थन, शोधखोज, खोजपडताल गरी निजले तयार गर्नु भएको वंशावलीलाई लिपिवद्ध गरेर सानो कोसेली स्वरुप बन्धु माफ राख्न पाउँदा खुशी लागेको छ ।

संकलकका अनुसार फेयडहाड साम्बाहरुको आफ्नो राज्य मिवाखोला (ताप्लेजुड) हो । वि.सं. १८०६ मा केही फेयडहाड साम्बा ताप्लेजुड हाडपाड चुँवामा आई बसोबास गरे । आज २५० वर्षको दौरानमा यो जाति ताप्लेजुडबाट अधिराज्यको सुनसरी, मोरङ्ग, भुपा, काठमाण्डौ, आदी जिल्ला तथा प्रवास तर्फ भारतको आसाम सम्म फैलिएर गई स्थापित भैसकेको छ ।

समयको कहलिलागदो बदलिदो परिप्रेक्षमा आज हाम्रो आफ्नोपन अर्थात संस्कृति, परम्परा कमसः बिस्थापित हुँदै जातिगत ईतिहास, पहिचान तथा अस्तित्व नै असहाय भई छटपटाइरहेको देखिन्छ । यसैले यस्तो विद्यमान मस्त/व्यस्त अवस्थामा आफ्नो जितिव, बन्धुत्व र अस्तित्वको लहरो नछिनोस - पहरो नचर्कियोस् भन्ने आग्रहले अभिप्रेरित भएर प्रकाशित गरिएको यो सानो नासो भविष्यका हाम्रा प्यारा सन्तति प्रति समर्पित छ ।

आदर्णिय बन्धुहरु ! यो नै अन्त होइन केवल सुरुवात हो । यसमा परिमार्जन गर्ने स्थान प्रसस्तै छन् । कतिपय छुटफूट भएका आफ्ना सन्ततिका नाम थपेर वा सच्याएर पुनः अर्को संस्करणमा अरु परिमार्जित रुपमा ल्याउनको लागी म आफ्ना मान्यवर दाजुभाई बन्धु, शुभचिन्तक र विद्वानहरुबाट सुभाबको स्वागत तथा अनुरोध गर्दछु । सुभाब र सल्लाहको लागि संकलक वा प्रकाशकलाई सम्पर्क राख्न सकिने व्यहोरा अनुरोध गर्दछु ।

प्रकाशक

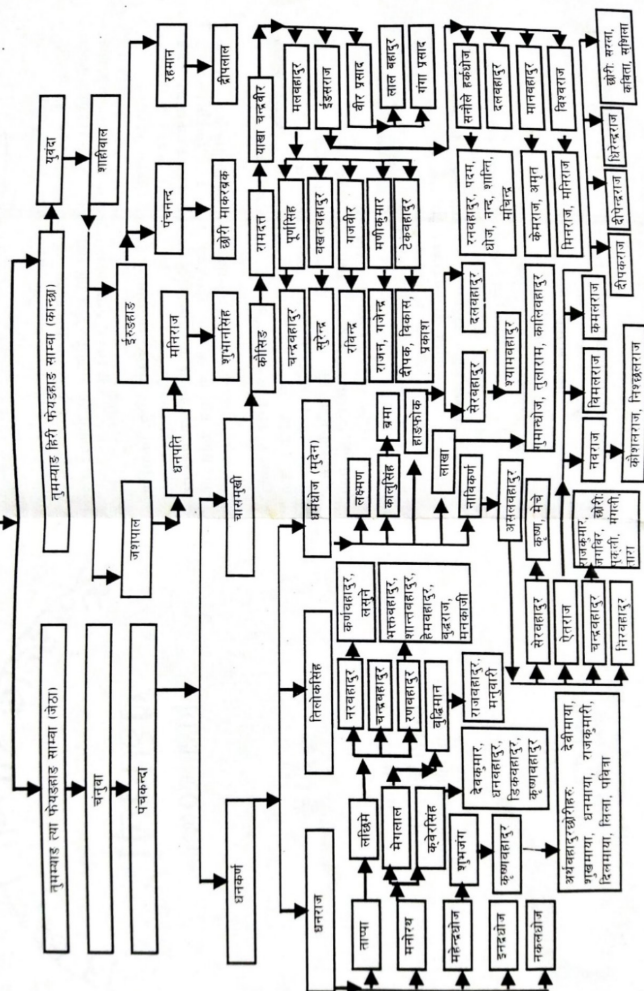
नवराज सुब्बा

पोष्ट बक्स नं. २४४,

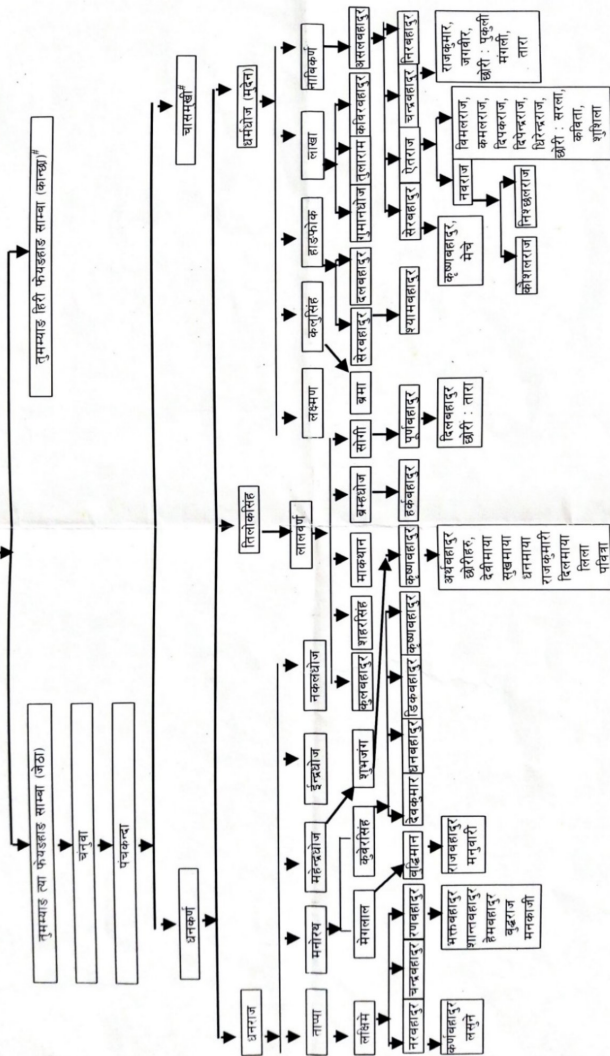
विराटनगर, फोन नं. ०२१-२२३९७

मिति: २०५६।०५।१७

फेयडहाड साम्बा (लिम्बू)



फेयडहाड साम्बा लिम्बू



अर्को पट्टि हेर्नुहोला ।

प्रकाशक : नवराज सुब्बा (फैयड)

फेयडहाड साम्बा तिम्वूको वंशावली

संकलक : ऐतराज फेयड

Check-List

Enumerator's Name:

Date:

Place of the Family Tree:

No. of Households:

Outline of family tree with names and their relations (on a separate page):

Original/Previous Place:

Date/Tentative date:

The number of people/households who reached there?

Is any branch split there?

If Yes, When?

Where?

How many numbers?

Cultural practices

A. Tungdunge

B. Mangenna

C. ...

Details (on a separate page)...

Note:

1. Remember to ask about their Cultural practices and experiences in detail.
2. Note the names of the daughters of the current generation too.

Appendix 3 Lingthang Yak & Mundhum

Lingthang Yak - Natural Landscape, 2009



Sankhuwa Sabha Phyang Samba Mundhum, 2019





Phyang Samba Family Gathering in Sunsari, Nepal, 2017



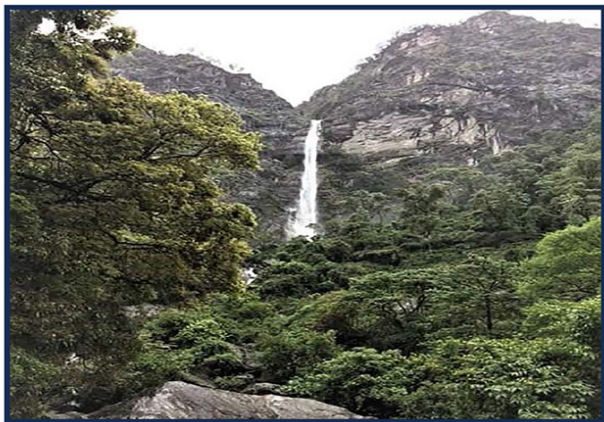
Phyang Samba Family Gathering in Panchthar, 2019



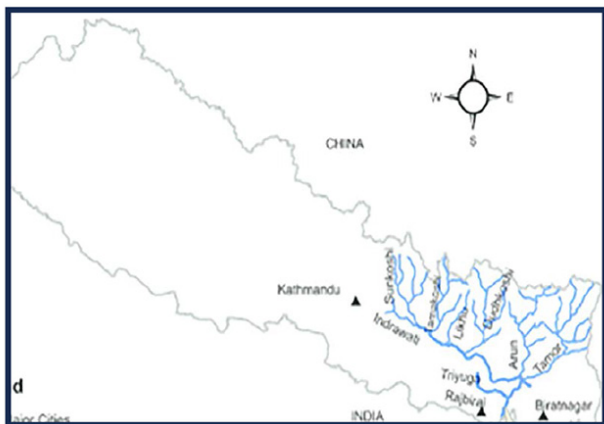
Phyang Samba Family Gathering in Sikkim, 2017



Samba Sangchumbho Committee Members, 2019



PhangfangDen Waterfall in Samba village in Mewa Khola
Taplejung, Nepal is an Ancestral place of Samba Family



A map displaying the Koshi, Tambar, and Mewa Khola regions,
credit Deep Narayan Shah uploaded to ResearchGate.



About author and publications

Name: Dr Nawa Raj Subba

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Qualifications: Holding a PhD in Psychology (TU/IOHSC), a Master's degree in Nepali Literature (TU/IOHSC), and a Master's degree in Public Health (TU/IOM), this individual has also delved into the realms of population studies, culture, sociology, and anthropology.

Professional Background: Over thirty-five years, he dedicated his career to the Ministry of Health and Population in Nepal, primarily serving as the District Public Health Officer within the District Public Health Administration. During this time, he conducted research, authored various papers, and even published books. His talents extend beyond Public Health, as he is also recognized for his contributions to Nepali literature and music, having written books and released CDs. More@ [ResearchGate](#) or <https://nrsubba.com.np/>

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